




THE



CONGREGATIONALIST

Boston Thursday 9 March 1899



MY SLOW ASCENT

*F*AIN would my thoughts fly up to thee,
Thy peace, sweet Lord, to find;
But when I offer still the world
Lays clogs upon my mind.

Sometimes I climb a little way
And thence look down below;
How nothing, there, do all things seem,
That here make such a show!

Then round about I turn my eyes
To feast my hungry sight;
I meet with heaven in everything,
In everything delight.

When I have thus triumph'd awhile,
And think to build my nest,
Some cross conceits come fluttering by,
And interrupt my rest.

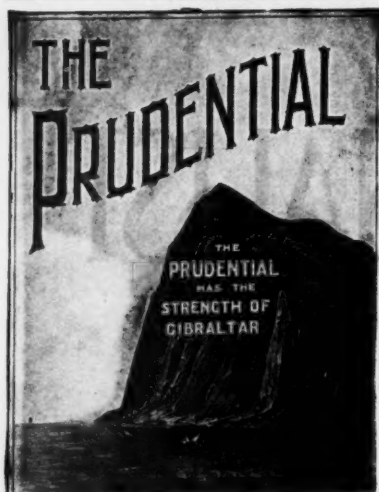
Then to the earth again I fall,
And from my low dust cry,
'Twas not in my wing, Lord, but thine,
That I got up so high.

And now, my God, whether I rise,
Or still lie down in dust,
Both I submit to thy blest will;
In both, on thee I trust.

Guide thou my way, who art thyself
My everlasting End,
That every step, or swift or slow,
Still to thyself may tend!

BY JOHN AUSTIN

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A Congregationalist Handbook Quiz

In a recent editorial we outlined the wider possibilities of *The Congregationalist Handbook*. The training of the young people of the churches in the facts of our denominational life was emphasized. Following that thought, we offer the appended sample list of questions for an examination in the contents of the Handbook. These are suggested out of experience by the pastor referred to in the previous issue as having made successful use of the catechetical method with his young people. We believe that apart from the yearly presentation of church and C. E. prayer meeting topics, valuable Bible readings, etc., this booklet can be made of special service in education.

1. For what great denominational event will 1899 be notable?
2. What is the numerical strength of Congregationalism? In how many churches? In what State is it strongest?
3. What city has the largest number of churches, and how many? Where is the largest church, and what is its membership?
4. How much was given in benevolence last year?
5. Who is president of Bowdoin, Whitman, Olivet and Dartmouth Colleges? Name five other Congregational colleges.
6. Name the theological seminaries of our denomination.
7. How many benevolent societies have we?
8. For what societies do the following initials stand: A. B. C. F. M., C. H. M. S., N. C. M. R. F., A. M. A., C. E. S., C. S. S. and P. S., C. C. B. S.?
9. State very briefly the work of each of these societies. Who is president of the A. B. C. F. M.?
10. What official relation do the churches sustain to the benevolent societies?
11. What does the Creed of 1883 declare concerning the attitude of God to men?
12. What is the relation which Christ now sustains to the world according to this statement of faith?
13. What does this creed say concerning the church?
14. In what does the Pilgrim differ from the Puritan?
15. Name three eminent leaders in each party.
16. State the two great principles of Congregationalism.
17. State its two pre-eminent characteristics.
18. What is the attitude of the denomination to the general church?
19. What is the Protestant population of the world?
20. How many Sunday schools in the United States? What is the membership of the Y. P. S. C. E.?

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THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 9 March 1899

Number 10

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Next Week's Features

PERSONAL TRAITS OF RUDYARD KIPLING, by Rev. Charles O. Day, who has known him well in his Brattleboro home.

THE LONDON CONGREGATIONAL COUNCIL OF 1891, by one of the delegates.

MY BIBLE, by Rev. F. W. Baldwin, D. D.

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Wise Beneficence in Education

Dr. Pearsons has made himself one of the foremost benefactors of this age. He has done this not only by giving his money, but by making his gifts multiply themselves. Trained in the school of poverty, he has a shrewd faculty in studying the conditions of colleges and so distributing his beneficence as to secure many partners in his good works, and in leading them to trust his judgment. We are, therefore, much surprised at his latest proposition, which is to give \$25,000 to plant a Congregational college in Sheridan, Wyo., on condition that \$50,000 be first contributed by others. With a territory about the size of New York State, Wyoming had, according to the last census, a total population about equal to that of Troy, scattered over 97,800 square miles. The Congregationalists of the entire State number somewhat less than the congregation of Phillips Church, South Boston. The school which it is proposed to endow with \$75,000 as a beginning for a college rents a room, we are informed, in what was an unoccupied store. Nearly all the pupils belong in the town. We know that Dr. Pearsons proposes to continue giving to colleges on the conditions which have heretofore proved successful. We hope, therefore, that he will reconsider his proposition for this new institution and give his money, if he wishes to do so, without conditions. For, with the returning prosperity, Western college presidents have come again to New England with new hope. They have heavy enough burdens, and Eastern givers who know them are glad to help them to the extent of their ability, wishing for their sakes that their number will not be increased till they have had a fair chance to reap the advantages of better times.

To Which Colleges Shall We Give
We are asked to give counsel to persons who wish to respond wisely to appeals for money for Western colleges. Some givers say that so many institutions are urging their claims that they are inclined to deny them all. This would be so grave a calamity to the flower of our youth in the West that we hope it will not be considered. We suggest what seem to us common sense principles for guidance in such giving. Congregationalists in one State ought not to make a general appeal to the denomination for help to sustain more than one college in that State. Where two colleges are asking for aid preference should be given to the one best established. When any Western State association indorses two colleges within its borders appealing to Eastern givers, we should advise giving to neither one till the association can decide which it prefers to support. An institution whose catalogue shows that nearly all its pupils live in the local community where it is

placed is probably a school which ought to be maintained by the community. If it calls itself a college and sends agents East for money, the tax valuation of the town, the number of pupils and cost of running the school should be carefully scrutinized before any gift is made. An important question to ask is how much money has been paid by the friends of the college within its own State, and what proportion is to be raised outside. And it must be remembered that promises to pay, and even notes on interest dated years ahead, are not to be reckoned as cash assets. Town lots, promised on condition that the college succeeds in selling certain tracts of land, cannot be counted as actual endowment. We have known an institution to make earnest appeals for support on the ground that it was already provided with an endowment of nearly \$70,000. But a few inquiries showed that less than \$2,000 could be immediately realized on the promises it held. In justice to those colleges whose hard-working faculties and trustees have placed them on a fair business basis, with the unqualified approval of their own communities, give them the most generous assistance.

Independent Missions and Comity

An Armenian named Jenanyan is in this country soliciting money. He has been connected with St. Paul's Institute, an independent missionary school at Tarsus, Asia Minor. The institute received considerable aid from Col. Elliott F. Shepard and his friends, and has been largely supported by gifts from Presbyterians. A few years ago Rev. Dr. T. D. Christie, a missionary of the American Board, was made principal of the school. He has written a letter, published in the *Westminster* of Toronto, making serious charges against Mr. Jenanyan, who is not now connected with the school, but is asking money for various independent causes in Asia Minor. Dr. Christie declares that Mr. Jenanyan has done all he could do to pull down the work of his benefactors, and intimates that money received by him is largely wasted. The Presbytery of New York, after investigating the case by a special committee, has decided that it "cannot indorse Mr. Jenanyan's work as at present conducted," but, in answer to his request, issued to him a certificate commending him to the Manhattan Congregational Association. We hope the finding of the presbytery was attached to the certificate, but we fear it was not. However, as it has been published in Presbyterian papers it may save any Congregational association from the labor of again investigating Mr. Jenanyan's case. We believe that independent Christian work conducted by natives of foreign countries, without supervision by any organization recognized in the United States

as reliable, has no claim on American churches. Such natives ought never to be allowed to beg in our pulpits.

A Protest from Armenians

We have received a circular issued by a company of Armenians in Boston commending Mr. Jenanyan as deserving the support of all Christian and philanthropic people, and protesting against the action of the American Board and its representatives for having indorsed resolutions passed by the Central Turkey Mission last April. These resolutions ask all those desiring to promote the best interests of missions in Turkey to guard against Armenian ministers who have left their work without good reason and come to the United States as self-appointed agents to raise money for enterprises not approved by the mission in Turkey nor by the American Board. These resolutions were printed in *The Congregationalist* of Dec. 1, 1898. The Boston Armenians specially condemn the action of the Central Turkey Mission and of Secretary Judson Smith for circulating the resolutions. This action seems to us to emphasize the warning given by the Board and to show that it is especially important that pastors should not admit any Armenians into their pulpits or encourage them to collect money in their parishes without careful examination of their credentials.

Original Addresses for Sale

A confidential circular has come into our hands, which is being sent to pupils in high schools and colleges. It offers to sell original orations, essays and debates for the exclusive use of the buyer. It states that the business of the firm it represents is enormous. We hope this is not true, since no honorable student would use its productions as his own. We do not believe it is true, since we are confident that the most of the young men and women who have ambition enough to take them to high schools and colleges are too high-minded to trade with sneaking plagiarists and become their secret partners. The firm claims that its work has become a necessity to "the victim of circumstances, who is forced to perform literary labors for which he has neither the time nor the adaptability." If there are such persons in colleges, they are pretty sure to get weeded out before they are called on to deliver graduation addresses. We are interested to note that the lowest price for a political speech is \$10, for a sermon fifty cents. This shows, perhaps, a real difference in the value of the productions of those who prostitute themselves to coin counterfeit brains for "victims of circumstances," who are so poorly equipped that they are forced to palm off "green goods" of literature on the public.

It is somewhat startling that Mr. Spahr, one of the editors of *The Outlook*, closes his description of industrial conditions in the South, in the current issue of that journal, with a confession that, after having investigated a case of Negro lynching near Concord, N. C., he came back North feeling that he never again could condemn Southern communities for administering justice "according to the elemental feelings of manhood instead of the cold processes of law."

The Unity of the Spirit. IX.

A church is constituted of individuals, each of whom contributes to the organization something peculiar to himself. Paul compares it to the human body. Valuable as is the eye, he would not have a body all eyes. Hearing, handling, walking are as necessary as seeing. Ears, hands and feet are as important to a body as eyes are. A church requires varieties of character, tastes, knowledge in its membership.

Denominations are as necessary to the completeness of the Church of Christ as individual characters to the local church. It might be a misfortune to have all the churches of the Congregational order. Each denomination contributes to the whole body of Christ something of value peculiar to itself. Roman Catholics and Episcopalians anchor the church to the noble past through organization. They emphasize the divine nature of the office of the ministry. Presbyterians anchor the church to the past through forms for the expression of belief. They exalt the dignity of office in the church. Methodists demonstrate the feasibility of linking sacredness in office and compactness of organization with life and progress. Baptists emphasize forms of worship combined with simplicity. Dunkards and the members of the Church of God emphasize forms of service through washing one another's feet. Each little sect, even in the crudity of its belief or practice, contributes something to the whole Church of Christ and offers opportunity for expressing their convictions to some believers who would not find it in other churches.

The most dark, dull and dead period of Christian history was that in which the entire Christian Church was a single organization under one pope. It was the period of greatest superstition, corruption, cruelty in persecution which the church has known. God forbid that such a condition should ever return.

But every disciple of Christ is in harmony with the supreme aim of every other disciple. We are all united to one Head. Our prayer is one united petition for the establishment of the kingdom of God on earth. Our songs of praise to God are the same. We share in the same redemption through Jesus Christ. Our differences are manifold and arise from many causes. But they are all subordinate to the common aim. We have a common foe. We give him the advantage and put ourselves at disadvantage whenever we permit our differences to become motives to hinder one another in our service of God. We grow invincible as we are drawn together in love.

The unity to be sought consists in recognition of one another as brethren rather than in compelling acknowledgment to another's authority. Christians of different denominations need to become better acquainted. They need to work generously for one another's welfare. They need to realize that they are citizens of one country, subjects of one kingdom, while they live in separate homes. They want, not communism, but patriotism. The closer they come to God, the nearer they find themselves drawn to one another in love. We do not need to abolish denominations in order to keep the unity of the Spirit. That will be attained and kept when we realize that "there is one body

and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all."

Compulsory Teaching of Temperance

The decisive test of an intelligent democracy is its willingness to seek and accept the advice of those most competent to advise, those whose character, wisdom and sincerity of purpose are conceded to be unrivaled. In so far as the commonwealth of Massachusetts has recognized this truth she has prospered, and because she has recognized it more fully than most, if not all, of the other States of the Union she has been and still is the acknowledged leader in industrial, educational and penal legislation. Today her legislators are asked to pass supplementary legislation respecting compulsory instruction on the influence of alcohol and narcotics on the human body in the public schools of the State. The petitioners for this are the W. C. T. U. and a committee of clergymen, who have the indorsement of denominational associations, among others the Congregational State Association.

The remonstrants against this new legislation are the State Board of Education, the Boards of Education of two of the largest cities in the State—Boston and Worcester—and most of the principals and teachers of the normal and public schools of the State. On the one side are ardent, well meaning advocates of temperance, who can claim no especial acquaintance with the practical workings of the present law, nor with the manifest contradictions between the principles underlying it and the principles of current pedagogics. On the other side are equally ardent temperance advocates, whose morals and intelligence no one dares to impugn, who have in addition to their good impulses a wisdom and experience which lead them to protest vehemently against the provisions and implications of the proposed law. They are indignant, and we think justly, that they have not even been consulted in framing new legislation affecting education. They resent the penal provisions of the new law, which put them on the plane with ordinary malefactors; and they wonder why it is that if Massachusetts must have text-books of instruction bearing on this subject they are not compiled and indorsed by physicians and teachers selected for the purpose by representative bodies in whom all men could have confidence, not only as respecting their purity of motive, but as to their acquaintance with principles and methods of education and the facts of physiology and hygiene.

Not until changes in the present law are proposed and indorsed by some such representative body as this should the legislature, in our opinion, act in this matter. Nor can we refrain from adding that it is not at all fortunate to have it made apparent in so public a way that a committee of the Congregational State Association is at odds with the best sentiment of a profession so many of whom are eminent, consecrated members of the churches of our denomination. These should have been consulted before the

association so acted as to put its reputation thus unreservedly in the hands of a committee none of whom is officially connected with the public schools.

Congregational Neighborliness

Neighborliness has not always been a conspicuous trait of our body of churches. Individual organizations have done splendid work in their respective fields, and associated effort through the societies which we have created and maintained has also produced large results. We have missed, however, over and over again, the manifestation of that neighborly spirit which goes outside of the bounds of the local parish and knocks at the door of a sister organization over the way, inquires how it is faring, whether there has been any illness or misfortune, asks if it can render some slight service and returns home to prepare some modest but substantial gift which will not only supply a special need but will assure the recipient that in its sister organization it has a good neighbor and a constant friend.

But there is a change coming over our denomination in this respect, and it is coming more rapidly than some of us realize. It showed itself at the last meeting of the Boston Congregational Club when Rev. C. A. Dinsmore, the pastor of a downtown city church, and Rev. E. M. Noyes, the pastor of a prosperous suburban church, set forth the problems with which they are respectively contending and Pres. S. C. Darling of the Congregational Church Union, the local organization for denominational extension, sounded a clarion call for denominational fellowship that should pass beyond the stage of resolving and enter the field of aggressive action. It is not a new thing for the Boston Club to discuss the local Congregational situation, but too often in the past meetings devoted to that subject have been discouraging in what they revealed and fruitless in their practical outcome. But a different atmosphere prevailed last week Monday evening. There was no disposition to belittle the difficulties, but the dominant note of all the speakers was one of hopefulness and courage. The thought was: We have a hard work to do, right here in the citadel of Congregationalism, but it is a magnificent work and we have resources enough both in brain and money and spiritual power wherewith to do it. The audience, too, caught the contagion of the enthusiasm on the platform, and the substantial business men of the city and the suburbs listened as if they were glad to hear what their neighbors are trying to do, and eager to appreciate the different classes of obstacles as well as to help devise measures which shall bring relief and inspiration all along the line.

But behind the aroused feeling of the hour were the steady, persistent efforts of a number of loyal and devoted Congregationalists, covering now a period of perhaps half a dozen years. Banded together in the Church Union, an organization which at the start awakened little popular enthusiasm, they have consulted and acted for the interests of Congregationalism in metropolitan Boston. All of them prominent in their own churches and finding there a sufficient number of problems to occupy their attention, they have nevertheless been broad and unselfish enough

to see their neighbor's needs and to labor for the strengthening and progress of the denomination at large. Thus it comes about that we have a promising church growing up in the newer districts of Brookline, a site pre-empted in Brighton for a Sunday school which may blossom into a church, and cheering work inaugurated at Savin Hill in a chapel worth \$7,000, of which the union holds the title, and the Sunday school already has registered an attendance of 180. When the members of the union come together next Monday evening for their annual meeting at that chapel, they ought certainly to feel at home, and those in sympathy with the aims of the organization should seek to meet with them and recount the successes, not alone of the enterprises cited, but of other undertakings present and prospective.

Apart from concerted efforts through the union individual churches in and about the city are exhibiting in a marked way the neighborly spirit. Berkeley Temple has recently formed an advisory board on which are representatives of four or five of the well-to-do suburban churches. Leyden Church in Brookline has already received substantial help towards its building enterprise from its more wealthy neighbors on either side. The Old South Church has always been a good neighbor to needy and struggling Congregational enterprises in and around the city, and it continues to bestow gifts here and there, encouraging the prosecution of work which might otherwise be abandoned or severely crippled.

We do not believe that the growth of this spirit of neighborliness is confined to churches in and about Boston. We find indications of it in many other cities throughout the country. It means much for Congregationalism. But if it meant denominational aggrandizement only, we should not commend and rejoice in it. The great interests of Christ's kingdom are subserved by a more compact and mutually helpful denominational organization. We can go much farther than we have in the paths of fellowship without in any way crippling that other vital principle of our fellowship—the independence of the local churches. And the more neighborly the Congregational churches in a given village, town or city are, the easier will it be to federate our Congregational forces with all the other Christian agencies at work in a community, and the speedier will be the coming of the kingdom of God.

The English Church Conflict

The ritualist party in the Established Church, according to late reports from England, has formally resolved in a public meeting of the English Church Union, under the presidency of Lord Halifax, that it no longer will recognize the authority of the bishops or of any courts to prescribe religious usages. According to another report, however, the resolution only refers to what will be done in case the bishops refuse to hear the ritualists' side of the case. But as it is perfectly well known that the bishops would neither dare, nor desire, to refuse a hearing to either side, and that many ritualists are quite ready to defy them in order to pose as martyrs, as some have done al-

ready, the resolution amounts to a threat, either open or veiled, of war. The bishops are reported to have responded that hereafter no clergyman who belongs to the Union will be approved for any ecclesiastical appointment. This means that no rector or vicar, who is a member of the Union, can be given an ordinary parish, to say nothing of church honors. The ritualists, it is said, do not hesitate to threaten to do all in their power to disestablish the State church, unless allowed to have their way. They are only a minority of that church. Yet, since they are quite numerous enough to carry out their threat in conjunction with the Nonconformists, the prospect of disestablishment increases. But it will be odd to see Nonconformists and ritualists co-operating.

The struggle is no longer "a tempest in a teapot." It has grown into such magnitude and intensity that all England is excited. Englishmen are more slow than many others are to be aroused by such an issue. But when once thoroughly enkindled, they exhibit an intense feeling which does not subside until something of importance has been done. Shall I obey my bishop, whom I have sworn to obey, and the regulations of the church, which I have pledged my honor to observe, or shall I follow what I believe to be the voice of conscience? This is the problem of the English ritualist. Shall I wink at the defiance of law and propriety on the part of the extremists, queries the bishop—and the archbishop, too—or shall I risk doubling or trebling existing evils by enforcing the law and enabling recalcitrants to pose as martyrs? Truly, the dilemma is grave. English Nonconformists are to be congratulated that they are not directly involved.

The larger portion of the English people, sturdy, sensible, practical, honest and law-abiding as it is, and including many members of the state church itself, stands outside of the controversy looking on, although of course with keenest interest. To them, as to non-English observers, several facts are plain. One is that ritualism and the tendency to Romanize the state church have been allowed far too much license. England is a Protestant country, and is now at last awake to the fact that a deliberate, persistent effort is on foot to capture it once more for Rome, an effort the more insidious and hard to be dealt with because made so easily under cover of ecclesiastical law. Another fact is that many Churchmen, who probably do not desire to become Romanists, but who wish to Romanize the English Church just so far as they can without seeing it absorbed by the papacy, have so magnified trifles, demanded respect for pompous fooleries, distorted solemn realities and exalted the church itself at the expense of its Lord and Head, as to disgust multitudes of the truly wise and devout.

Still another fact is this, and it appeals powerfully to the English mind. This divisive, scandalous, ominous strife in the state church is carried on at the national expense. The funds of the state are being used to support both recalcitrant rectors or vicars and indifferent or impotent bishops. The British soul recoils from such a waste of money. And the British voter realizes, too, that in this re-

spect he has a certain hold upon the combatants, a certain right to call them to account. He will not use it recklessly but in the end he will use it, if he must.

He is not forgetful of much holy, self-sacrificing work accomplished by many of the clergymen most notable for the Romanizing tendency. He will not hastily interfere with individual liberty. He will not refuse to await the slow reform of ecclesiastical law, if there be a prospect that current perils may be averted thereby in time. He will not recklessly pull down the state church, in spite of its many mistakes and defects, from the pedestal on which it has stood for so many generations. But he will insist upon order and obedience in it so long as it remains a state church. He will demand that its bishops rule as they ought, and that its clergy either leave it or behave themselves in it. He will put his foot down hard and once for all upon any scheme of union with Rome. He will pay less and less heed to the state church's assumptions of social superiority, will demand of it more than ever actual and appropriate spiritual fruits, and will adjust himself as fast as proves necessary to the fact of its inevitable, and probably not distant, disestablishment.

Characteristics of Faith

Faith in the abstract can be understood but not so easily as in the concrete. In order to understand its characteristics, therefore, study it as illustrated by some Christian man or woman whom you know. Select the Christian whom on the whole you regard as living nearest in spirit to Jesus Christ of all within your range of observation. Make due allowance for natural defects, and for such lapses from the holiest living as we all, alas, too often are guilty of, and even then you will be able undoubtedly to learn something well worth learning about true spiritual faith.

For one thing it is definite. Such a believer may be hazy in his knowledge of philosophy or art or literature, or even of politics and business, which are supposed to be so much more practical, although unpracticalness is by no means a characteristic of piety. But about his heavenly Father, about Jesus Christ and his salvation, about the Holy Spirit and dependence upon him for guidance and help, he has perfectly clear and sharply outlined ideas. About them, too, he is positive. He not only understands in his measure. He also believes, and believes in a manner which demonstrates his sincerity. He tries to build his character, to shape his conduct, to order his fortunes in accord with and under the control of his faith.

This faith of his also is persuasive, and even aggressive in a becoming sense and manner. That is, it means so much to him that others should acknowledge his Lord that he does his best, so far as he can tactfully and effectively, to lay the claims of the gospel before all who have not accepted them. His faith is broad and inclusive in its reach and its invitation. Believing that whosoever will may come to Christ, he acts upon this level of confidence. But it is noticeable that his faith, positive and intense although it is, is neither harsh nor intolerant in spirit. It is tenderly sympathetic. It makes allowances for the shortcomings and frailties of others, remembering its own fre-

quent consciousness of the need of pardon. Its kindness penetrates and wins where nothing else could enter.

The faith of such a Christian always is growing. The longer you watch it, the sturdier and the cheerier it becomes. It finds encouragement and nourishment everywhere, even in what at first seems forbidding and evil. And it affords an inward serenity which nothing can seriously disturb and a power of influence to which no ordinary words can do justice.

Current History

Congress Adjourns

With the adjournment of the Fifty-fifth Congress at noon on March 4 there passes into history a record of legislative action transcending in importance that of any Congress since 1865. This body has resolutely supported the Executive in carrying on war which it declared, and it has ratified a treaty of peace which marks the beginning of a new epoch of national and international history. It has given the business men of the country a national bankruptcy law, and it has made it clear that our national credit was not to be lowered by any coquetting with unsound fiscal policies. If it has not enacted legislation determining the future relations of Hawaii, Cuba, Porto Rico and the Philippines to the nation, it is because it realized that such legislation now would be most inopportune and inchoate. Both Executive and Congress lack sufficient data to make it possible to formulate a policy that would be wise and permanent. In deciding to make a small but sufficient appropriation for investigating the relative merit of the Nicaragua and the Panama routes, Congress has done a far wiser thing than if it had committed the nation to the Nicaragua route and pledged us to the construction of the canal without further investigation and further negotiation with both Nicaragua and Great Britain.

The attempts to reorganize the army and navy have produced a mixed result, on the whole more favorable in the case of the navy than in the army. With the exception of the thwarting of the effort to add speedily and materially to the effective fighting force of the navy, and the limit put upon the price to be paid for armor, the legislation affecting the navy is admirable, especially the settling of the long controversy between the officers of the line and the engineers. The army bill as passed is a curious hodge-podge, thanks to the clash between the House and the Senate, and the effort of Senator Gorman to play politics with so important an issue. In refusing to put the next census under the operations of the civil service law, and thus making it impossible to secure a trained statistician as director of the census, the Republican majority has been faithless to its pledges, and we are in for another national scandal.

The temper of this Congress has been urbane. It has been sitting during an "era of good feeling" in politics, and at a time, also, when the minority was divided and could not present a solid front. Hence in most of its important actions it has arrived at its decision with comparatively little acrimony or debate. The radical difference of opinion respecting Philippine annexation which exists in the coun-

try at large has been reflected in the debates and votes of the Senate, and the forensic ability and measure of individual responsibility revealed have done much to rehabilitate the Senate in popular esteem. It has been made clear that the Senators were not lacking in ability as orators and debaters, nor wholly the servile puppets of party or class or section. When it is recalled that the legislators in this Congress were not elected on the issues which have demanded most of their attention, and that, therefore, they have had to act chiefly as representatives rather than as mere echoes, the record of capacity and instant response to the demands of seeming duty is all the more creditable. With the incoming Congress will come a body of men representing more accurately the popular mind.

Congressional Extravagance

The extravagance of this session is simply beyond measure. I do not undertake to tell how many hundreds of millions have been spent, but it seems as if everybody who wanted to get a chance at the public treasury has had it.

No one can look at the operations of the Federal Government at close range without being sickened at the way money is wasted.

These are not the words of Democrats. They are the testimony of the Washington correspondents of the *Boston Advertiser* and the *Boston Transcript*, both Republican organs. In one instance they are the words of a Republican congressman. As such they have a weight which words of criticism have when they come from within rather than without the camp of the dominant party. They accurately describe, we believe, a situation which in our opinion is not to be remedied by any substitution of one party for another, but only by a radical change in the congressional method of determining national expenditure. False standards among the people at home must be cast out before congressmen can be expected to cease grabbing for "pork." People must come to see that their representatives have higher duties at Washington than getting pensions and appropriations for new public buildings and for dredging harbors and creeks. Nor will all be done when this is accomplished. The system which now makes "log-rolling" a fine art and almost a necessity must be abolished. A body of men competent to take large views, to preserve proportion and perspective, to decide upon the relative claims for expenditure, must be created, either within or without Congress, which shall serve in a capacity similar to that of boards of apportionment in our best governed cities. To do this will simply be recognizing a principle which is fundamental to all healthy democratic life, namely, that some men know more and are more honest and just than other men, and it will at once relieve the legislators from a service which to the more respectable and decent of them is felt to be degrading.

Under the present system, what is the result? The Congress which has just adjourned has appropriated \$1,500,000,000. Make all due allowance for the expense created by the war with Spain—estimated at \$482,562,083—and for all the natural development of a nation so large and ambitious as we, can any one believe that a sum so vast was absolutely necessary? And yet in the face of a treasury deficit which the chairman of the Appropriations

Committee of the House estimates will amount to more than one hundred millions, June 30, Congress has recklessly scattered money right and left. Were not business men feeling so optimistic about the future, were not wages rising in factories in many States, were not the national trade balance on the right side, we should hear more of this extravagance. But the nation will err sadly if it thinks that it can do what the individual dare not without suffering for it, and in bringing about the needed reform, both of attitude on the part of constituents and of method on the part of Congress, it behooves the ethical teachers in our Christian pulpits and our professors in our universities to take a leading and insistent part.

"One Touch of Nature," etc.

The hearts of English-speaking peoples have been singularly drawn toward each other during the past week by the universal interest in the fate of Rudyard Kipling and the death of Lord Herschell. Kipling, the poet laureate of the English-speaking world, the man of whom Sir Walter Besant says, "there is no preacher, there is no poet, there is no orator, in that broad circle which the Anglo-Saxon has flung around the world, who can be compared with him, whether for the multitude who listen, or for the persuasiveness of the words," has been down in the valley, faced death, and come out conqueror, thanks to an iron will, a temperate life and the best of medical service. If he does not relapse he will live to read the most marvelous collection of tributes of affection and respect that ever Providence decreed should be read by a young man of his age. Lord Herschell, formerly Lord High Chancellor of England and Wales, who came here several months ago to serve on the Anglo-American commission as peacemaker between the United States and Canada, died suddenly in Washington last week. The Supreme Court at once adjourned, and the Senate passed resolutions of condolence and respect. The Administration has offered to convey his remains to his home in an American man-of-war, and everything that could be done has been done to show, not only our high regard for the man, but the sympathy which we feel for the nation which has lost one of her ablest sons. Lord Herschell on his father's side was of Jewish stock, but his father and he were evangelical Churchmen.

While the illness of Kipling and the death of Lord Herschell have drawn English-speaking peoples together, they have not therefore overlooked the plight of the venerable pontiff of the Roman Church nor been unmindful of his fate. His temperate, ascetic life and his tenacity of will seem to have enabled him to weather this most serious attack, involving a surgical operation and the removal of a cyst on his thigh, and Leo XIII. bids fair to live on, confounding the desires of those ecclesiastics and potentates who are already conspiring to fill his place with one who will best execute their respective schemes for the future of the church and of Europe.

Hon. Carl Schurz Honored

The banquet given to Hon. Carl Schurz in New York city last week, in recognition of his service as an American citizen both in and out of office, was a notable tribute to the most eminent German-

American of our time. The character of those who honored him by their presence was such as to make it a remarkable gathering. As an anti-slavery agitator, as a commander of Federal forces in the Civil War, as United States senator from Missouri, as a member of President Hayes's cabinet, as a civil service reformer and the determined foe of the spoils system, as an opponent of a debased monetary system, and more recently as an opponent of national expansion, he has illustrated oftener and more consistently and strenuously than any other man in our public life absolute indifference to real or supposed partisan necessities and the rewards that come to those who float with the tide. Those who have dissented most from his views have seldom dared to impugn his motives or question his absolute sincerity, while his intellectual equipment and oratorical powers are rare—so rare that Hon. Charles Francis Adams did not hesitate to say at the banquet last week that no man in the country was better fitted to serve the nation in any official way than Mr. Schurz. And yet, as Mr. Adams proceeded to point out, owing to our system of representation, by which it is held that a congressman or senator must be a resident of the district or State which he represents, Mr. Schurz and men of like temper and attainments are often debarred from Congress. Whereas in Great Britain constituencies that desire to have statesmen serving them and the nation are not bound by any such limitation, and men who are not appreciated at home are frequently given a tenure of official life through the greater discrimination of those who are not their neighbors. As a matter of fact, with us the obstacle is not insuperable if the man is a Western millionaire who makes his money and retains his vote in Ohio or Montana, but nevertheless resides in New York and spends his fortune there.

British Rule in India

Opponents of expansion are endeavoring to create the impression in this country that Great Britain's rule in India has been a curse. Those who are inclined to accept this view should read the article in the March *North American Review* by Rev. J. P. Jones of the Madura Mission of the American Board, our correspondent in India. For twenty years a resident of India, he has studied the problem with keen interest. He holds no brief for the Anglo-Indians, nor is he ignorant of the weaknesses of those dignitaries. But he is convinced that few men are doing a larger work, under adverse circumstances, for the progress of the human race than these same self-exiled British among an alien race. He admits that there is dire poverty, but approves the statement of Sir Madhava Ras, an eminent Indian statesman, that "the longer one lives, observes and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted or self-created and therefore avoidable evils than the Hindu community." He says that the very preservation of human life which British rule brings to pass is creating an alarming problem which makes observers on the ground question whether Malthus was not right, and whether his

theory might not, after all, find wise application. He admits that the British Parliament too often has subordinated the well-being of India to party interests at home and British commercial advantages.

Affairs Abroad

While the bill ceding the Philippines to the United States passed the Spanish Senate last week, it had so few votes to spare that Premier Sagasta resigned his post and declined to reaccept appointment when urged to by the queen regent. Señor Silvela, the Conservative leader, has accepted the post and gathered around him a body of men of ability and high character, who are committed to reforms, retrenchment where possible and additional direct taxation. If these men can retain office long enough, Spain's credit will be higher ere long.

The declarations of the German minister of foreign affairs, von Bulow, during the past week have indicated clearly that Germany is tired of the present tripartite arrangement for governing Samoa, and that she has no intention of interfering with the United States in the Philippines. To make the latter fact unmistakably clear, she has ordered all her fleet away from Manila and has formally placed her subjects under the protection of the United States. She also has semi-officially disavowed the tactless conduct of Admiral Diedrich at Manila, and Prince Henry, the emperor's brother, now commands the fleet.

In France President Loubet is sternly suppressing all the leagues which affect ultra-patriotism and incite disorder, and he is revealing a force of will and directness of action that is encouraging to all who wish for better days in France. Italy's demand upon China for the concession of a ninety-nine year lease of San Mun Bay, in the province of Che-Kiang, not only has disconcerted the Chinese Government, but Italy's European rivals as well. They had not supposed that she was to be a factor in the forthcoming partition of China. China has declined to comply with the demand, but Italy has the backing of Great Britain and has landed troops and virtually taken possession.

NOTES

The plague is raging in Bombay.

Rises in wages affecting 200,000 men and averaging \$1 per week per man have been reported within a fortnight.

Now it is Admiral Dewey and Major-General Otis. With a salary of \$13,000 per year, beside an allowance so long as he lives, and the admiration of his fellow-citizens, what more does the hero of Manila want?

The attorney general of Ohio, who is vigorously fighting the Standard Oil monopoly, authorizes the statement that within a month he has been offered \$400,000 to stop proceedings against that law-defying corporation.

The director of the next national census is to be ex-Governor Merriam of Minnesota, a politician long in search of a job. His assistants will be the "friends" of the politicians, and the result will be another census report at which statisticians will shrug their shoulders.

All is comparatively quiet at Manila, so quiet that re-enforcements for the garrisons at Cebu and Negros have been dispatched. Re-enforcements keep arriving, and the rebel forces are disintegrating rather than increasing. The Peace Commissioners have just arrived.

Chairman Knapp of the Interstate Commerce Commission says that although the gross earnings of the eight trunk lines east of Buffalo and Pittsburg last year were \$250,000,000, yet only three of the roads were able to pay dividends, and they chiefly because of their disregard of the law in giving secret rebates and other practices.

The *Spectator* believes Lord Charles Beresford's plan for the settlement of China's fate to be "as futile and needless as it is immoral." It holds that a Russian conquest of northern China, so far from being a menace to the security of the Indian empire, "would indefinitely increase it, by at once absorbing Russian means and satisfying Russian ambition."

Prof. S. I. Knapp, who as an expert sent out by the Department of Agriculture has been studying the Philippines, reports the men of property there as distrustful of Aguinaldo, and not at all desirous of having him assume the rôle of dictator or deliverer. Politicians, adventurers and the ignorant masses, who have been given to understand that the Americans are precisely as cruel, as corrupt and as selfish as the Spanish, form Aguinaldo's body of retainers.

With no canteen in either our army or navy, who says we are not progressing? Much credit is due to Senator Hansborough and Representative Johnson of North Dakota for putting the army canteen prohibition through. Secretary Long of the navy did what might have been expected of him. High license is to supplant prohibition in Alaska. The present governor, Brady, and ex-governor, Knapp, deplore the change. They predict that it means the ruin of the natives.

The following amendment to the army appropriation bill was carried through. It was championed by Senator Foraker of Ohio, and had the especial support of the little *coterie* of senators who tried to induce Congress to recognize the Cuban republic. It declares that no property, franchises or concessions of any kind whatever shall be granted by the United States or by any military or other authority whatever in the island of Cuba during the occupation thereof by the United States.

In Brief

Christ is Lord of every day.

When you forget God, you have forgotten also your better self.

The wise man begins to reform the world inside his own heart's door.

Not to be mentioned as a candidate for one of the vacant college presidencies is to be conspicuous.

One hundred applications for a vacant pastorate in Brooklyn, fifty for a Connecticut church. Returns from Oklahoma not yet in.

A novel use of the Handbook is noted in the "Quiz" on page 326. What has been of service to one minister in the training of his young people may have valuable suggestions for others.

Do not overlook the fact that the Roman Catholics have got what they petitioned for. Congress has made appropriations for another year of support of Roman Catholic Indian schools.

When the same newspaper item couples the names of the pope and Kipling and goes on to speak of their respective physical conditions, it shows how wide are the sympathies of the age in which we live.

Only nineteen Western college presidents have visited Boston during the last six months. Of course, the object of their visit was to inspect the subway and the new treasures in the Museum of Fine Arts. Incidentally they

called on one or two of our substantial business men and upon several estimable women in affluent circumstances.

Our Sample Collection, the article in last week's issue, is attracting much attention, and we are receiving requests to reprint it as a tract. We have no doubt that its circulation would do much to stimulate benevolences in many churches. If orders are promptly sent in, at the rate of \$1.25 per hundred, to warrant reprinting, it will be done. Send at once.

With this issue is concluded a series of nine editorials on the organization, belief and character of Congregational churches and their relation to other denominations. These articles have been written in order to furnish brief answers to questions connected with this topic which from time to time have come to us. It is proposed to publish them soon in a booklet.

By the death of Rev. A. K. H. Boyd last week, through an unintentional potation of carbolic acid, the Established Church of Scotland loses an able clergyman and English-reading peoples a clever and amiable commentator on the foibles, delights and diversions of the clerical profession, as all will admit who have read *The Recreations of a Country Parson*.

Influenced by requests received, we have decided to print the exposition of our topic for the monthly missionary meeting somewhat earlier than heretofore. This will afford opportunity for more careful preparation. In accordance with this plan some suggestions will be offered next week with regard to the conduct of the April meeting, when the subject is to be *The Young Life Now Devoted to Missions*.

If the plan for a new esplanade and subway running along the Charles River bank from the southern end of the Harvard bridge to the West End and thence up and under Beacon Hill to Scollay Square, which Mayor Quincy of Boston is urging before the legislature, is authorized, two pieces of property owned by Congregationalists will immediately rise in value and in importance. These are the Mt. Vernon Church and the new Congregational House.

Prof. B. B. Warfield in the *Observer* points out two things which he seems to regard as fatal defects in the new Free Church Catechism. It not only knows nothing of monergistic regeneration, but it even suggests synergistic regeneration. If in the future one trained in this catechism should be converted to Dr. Warfield's belief, and should seek to repent of the heresy he had learned, he would not get much help from the *Unabridged International Dictionary*. But if he could afford a copy of the *Standard Dictionary* (two-volume edition), perhaps his sin would find him out.

A very small company of Christians lately met in Boston to advocate measures to get the name of Christ into the Constitution of the United States. Another company of Jews in the same city last week passed resolutions urging that the name of Moses be put into the same document. The framers of that document could never have drawn it up if they had not been taught the laws of the ancient prophet and of the prophet like unto him, whom God raised up. As long as the names of Moses and Christ attest the authority of the Book from which sprang the most cherished principles in our Constitution, we are not anxious to have these names written across or into it.

Peter MacQueen has already won the interest of many of our readers, who followed with zest his graphic pictures of the Porto Rican campaign and articles relating to the personnel of our army and navy and the spiritual agencies in operation in their be-

half. We hear from him again this week, though this time his letter comes from distant Port Said on the Suez Canal, where the United States transport, on which he is a guest, paused a short while on its way to Manila. He gives a vivid portrayal of life aboard this ship, which may be looked upon as a pioneer in waters hitherto unfrequented by American vessels with such an errand in view. We shall await further news from our far-off correspondent.

Frances Power Cobbe retains her keenness of critical insight in matters pertaining to the spiritual life. She writes to an English journal, suggesting that if the Founder of Christianity had contemplated any such institution as the confessional, he would have given a different ending to the parable of the prodigal son, so that it would have read thus:

And when he was yet a great way off . . . a priest met him, and he made him kneel down before him and tell him all the evil he had done in the far country. Then the priest said unto him, "Go in peace; thy father hath commanded me to pardon thee." And the son arose and dwelt thereafter in his father's house as one of his hired servants.

Prof. George Adam Smith's Lyman Beecher lectures at Yale Theological Seminary, to begin April 5, are sure to rank with the deliverances of other noted preachers and scholars which have already given that lectureship fame. His subject is to be *The Preaching of the Old Testament*, and we understand that he intends to deal practically with the question which faces the theologian and the preacher today as never before, "How can I adapt my preaching and teaching to the newer method of looking at the Old Testament?" All of Professor Smith's work in this department of thought has been so scientific and thorough, and withal so reverent and constructive, that we are confident his utterances at Yale will point out the path of safety and of leadership.

No less than three of our New England college presidents are availing themselves of the recuperative influences of Europe. We presume that if they meet they will at once form a triangular league of offense and defense against the German university system. President Gates of Amherst has been on the other side of the water for a number of months, and President Tucker of Dartmouth crossed the Atlantic early in the winter; now President Carter's turn has come, and the steamship *Saale*, which sailed last Saturday from New York, bore him toward Genoa, where he expects to meet Dr. Bancroft of Andover and Professor Wilson of Columbia, with whom he will travel for three or four months. The Commencement exercises at Williams this year will be under the direction of the trustees. Dr. Henry Hopkins will preach the baccalaureate and Dr. Gladden give the annual address to the Y. M. C. A.

The many friends of Rev. Nehemiah Boynton, D. D., who paid Boston a flying visit the other day, will be interested to know that in Detroit he continues there what he calls his "representative" work, thereby extending his personal influence and that of his church through the community and State. He frequently addresses business men's organizations, and at a recent meeting of the Merchants' Association of the city his theme was *My Line of Goods*, which he developed so successfully that he received an invitation on the spot to accompany these business men on their annual tour of the State, and to him was accorded the privilege, denied all the others, of being allowed to take his "samples" with him. We hope our friend will accept this uncommon opportunity, and find a wide demand throughout the State of Michigan for his goods, which in this case are faith, hope and love. Every preacher should carry them, for the world has not outgrown its appetite for them, apparent evidences to the contrary notwithstanding.

Life on a United States Transport

Now on the Way to the Scene of Action

BY PETER MACQUEEN, M. A.

As we sailed into the Bay of Gibraltar, Feb. 1, I heard an officer's wife asking, "Where is the other pillar of Hercules?" An officer standing by pointed over to Africa, eleven miles away, and showed her the great cliffs of Mount Apo (hill of apes), which towers above the penal settlement of Ceuta.

The name of Hercules recalled to me the nature of our expedition. Like the fabled man, the United States stands today at the dividing of the paths of choice. Were it better to recede and leave the Philippines in the maw of some monster of the old world hungry for land, or to go on and map out history and geography ourselves in a new and untried era? God knows.

But come of it whatever the end brings, the war and its aftermath have already created new necessities in the administration of national policies. One of these is the transport ship. The sweet old republic gathered to its flag of hope the young, strong, gentle, best blood of the world. Shall the "world power" embody in its army the red blood of true hearts, the only fit foundation of a state? The war in Cuba, with its famine and its fever, has led many stanch old soldiers to accept their honorable discharge. Our battalions have been recently recruited, and the new army, like the new policy, is as yet untried. I shall endeavor to give an idea of the American army as it goes for the first time to the Orient.

There are with Major-General Lawton on this transport the Fourth United States Infantry, numbering about 1,300 men, and one battalion under Major Rogers of the Seventeenth United States Infantry. With officers and enlisted men there are about 1,800 soldiers. The officers in many cases have their wives and families. General Hall is in command of the ship. Gen. Henry W. Lawton is going as a passenger to command the entire United States forces in Manila. The orders are understood to be for three years.

This boat was formerly the Mohawk, belonging to the Atlantic Transportation Company. She is about 5,000 tons displacement and makes about twelve knots an hour. We have 150 cabin passengers. The soldiers occupy quarters which would correspond to the steerage in transatlantic vessels, yet I have never seen steerage accommodations so clean, so airy and so generally healthful. There is some talk of overcrowding, but I find the men's quarters quite tolerable. As yet we have not reached the hottest part of the journey, and we may have some trouble. A few cases of measles have broken out. One man died of meningitis and we sent his body ashore at Gibraltar to be sent to the United States.

To any one who went on transports to the Cuban war the improvement in this vessel over all we had at that time is wonderful. Even the Yale had but poor accommodations. But here is a regenerated cattle boat, and in some respects she is the finest transport afloat. The English were surprised that already our Gov-

ernment owned its transports, but they were astonished out of measure that in six months we had gotten up such splendid facilities.

Never since war began has a ship so finely fitted been used to carry soldiers. Yes, as we came in front of the great rock of Tarifa, I felt the ludicrous element in our new modern ideas. For here the chief cook tried to desert and was only caught when he had got aboard the collier. He was put in irons and asked his reasons for trying to run off. Was he poorly fed, or had he bad food, or miserable quarters? No, he said he had very satisfactory conditions save only that the chief steward was supercilious and his aesthetic sense was revolted. Hard work he could go, but at sarcasm he drew the line. Shades of Hannibal and of Pompeius Sextus, what tortures would you have invented for such a gastronomic purveyor? Surely times have changed on the Mediterranean since Catullus and Nero fed cooks to their lampreys for breaking dishes.

On board our ship there are many of the best men to be found anywhere. The officers are gentlemen and their families are gentlefolk. I have never seen a more sensible and contented company at sea. Every Sunday at 3 P. M. the captain of the ship gathers a company of all persons on board who wish to attend and are not on duty and holds a religious service. The ship's band plays good music and it makes a delicious break in the monotony as well as a sacred resting time between one week and another. There is a serious, sober expression on the faces of the young soldiers, and oftentimes I note they watch the sun go down and their eyes follow misty and longing till they look toward the serene and shining highway of the stars.

Though our men on the Grant are drawn from many lives and many parts of the country, yet there is no boisterous talking, profanity or loud behavior. All such things are forbidden, whether the men are on duty or not. I could not reconcile the genial companionship of our officers and the decorousness of our private soldiers with war's black, devouring turmoil.

Not till we came to Port Said and heard of the severe battle of Feb. 6 could I disassociate my mind from the idea that we were merely a pleasure party going around the world.

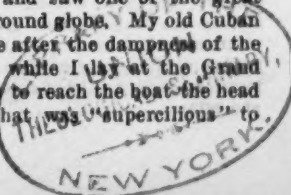
No welcome could have been more cordial, more seemingly sincere, than the one we received from the British at Gibraltar. The nearness of this fortress to Spain made the soldiers of the queen seem to be a part of the Cuban war. They speak of it as "the war"; and indeed the relations of the British and Spanish were exceedingly strained last summer. For instance, on May 23 the Spanish put 5,000 soldiers into the near village of Liria. Next day was the queen's birthday, and when the British went out onto the neutral ground to celebrate they connected the wires with their mines and took the precaution to provide rapid-fire guns for the games. At Algeciras, on the bay, an English officer was shot; and at the hacienda of a wealthy

Spaniard near by the English governor was stoned. The governor of Algeciras signs himself "Governor of Algeciras and of Gibraltar (in temporary possession of the British)."

General Hall, in command of the troops on this ship, and General Lawton, who is to be commander-in-chief of all the forces in the Philippines, visited officially the master of the port and the governor of Gibraltar. The visits were immediately returned amid great enthusiasm, while our band played God Save the Queen. Then the officers of the Nineteenth Yorkshire Infantry (the Princess of Wales's own) invited all the officers on the Grant to a banquet. As many as could go accepted the invitation. Captain Clay, a grandson of Henry Clay, represented the Seventeenth United States Infantry and Adjutant Brown spoke for the Fourth United States Infantry. The Englishmen gave the Americans a supper. In the speeches reference was frequently made to the *entente cordiale* between the countries. One of the Nineteenth Yorkshires said to an American officer, "We have been in America, you know, eh—eh, in fact, we were at Yorktown, you know." "O, never mind," replied the American, "I know you surrendered to us there, but that's all even; the Fourth United States Infantry surrendered to your men at Detroit." The English messroom was most elegantly decorated. The service was perfect. We noticed that the furniture was of rich oak and tasteful and that there were Russian drums in the hall—trophies captured in the charge of the Yorkshire men up the hill of Alma in the Crimean War.

As we were passing Malta I called in at General Lawton's quarters to ask him how he enjoyed his reception at old "Gib." The hero of El Caney was inspecting a map of the Bible and had his finger on the isle of Melita. Looking along to Egypt he was examining the marches and countermarches of the oldest general of history—Moses. "He had a difficult task," said the American general, "to take those slaves and teach them. It required a great deal of astuteness. Here is the bitter lake where he crossed the Red Sea; there is the hill country where he led his forlorn hope. He was well versed in the country, its people and its climate. There are springs covered up and choked by sand about which Moses knew." General Lawton was very greatly pleased with his reception at Gibraltar. "They did everything they could for us. Gov. Sir Charles Bidoff invited me all over his palace, his gardens and grounds. He asked myself and staff to a special dinner, which invitation I could not accept, as the ship sailed that day. It is a wonderful fortress, an extremely interesting place. The British officers in everything seemed perfectly sincere."

We went all over the town, ascended the galleries and saw one of the great sights of the round globe. My old Cuban fever took me after the dampness of the galleries, and while I lay at the Grand Hotel helpless to reach the boat the head steward, he that was "supercilious" to



the cook, came in, raised me up and helped me aboard. So runs this wee bit of a world.

On a bright afternoon we sailed down the bay and turned into the Mediterranean. The vast rock looked like a great watch-dog. White gulls came after us, circling, swooping, rising, falling with a poetic grace, cleaving the air with smooth bodies like a child in ermine. When we rounded Europa Point we saw the cliffs, here valanced with flowers of unnamable beauty, there shriveled like the skin of a rhinoceros. Grim caverns yawned beneath grim cannon. You could fancy the winds moaned through them—terrible, soul-harrowing, as when lions lie beside penned martyrs. Up to the feet of the crags the white surf bit and clawed, as wild beasts gnaw their prey.

This sea was the center of the world long ago. But most of us on the Grant slept, careless of Cato or of Hamilcar; for now it is not Carthage and Rome any more, and the wild passion of world rule has left the Tiber and Tunis to enthral men's hearts beside the Thames and the Potomac. Beneath these stars we watched last night. Paul's transport drifted him to world renown and Napoleon's battleships carried him to the conquest of the Mamelukes. But is not our America in the foremost phalanxes of time? This soft air today gives life and elastic joy to the dozens of incipient Scipios which this good ship contains.

In an early dawn we descried the electric lights of Malta, where of yore the ship of St. Paul foundered lightless on a stormy day. Now the African shore is hidden by the violet horizon. As evening came on over the Mediterranean we saw one of the famed sunsets. It seemed as if all gentle hues had gathered on one supernal canvas. Saffron colors poured from unseen urns. The tints are not so bold as in our American skies, but they are softer than the plumage of a dove, more delicate than the uncured calyx of a rose. Gray ashes at last, they lay amid the smoldering embers on the hearth-stone of the night. A young soldier near me said to his comrade, "It looks like a fire on the plains." A Maine man remarked how like a forest fire it seemed. The mystic declared it was a reminder to him of the judgment day. I thought of Raphael's colors on the walls of Italy. One evening star gleamed. It was night.

The Mediterranean, the American army, the stars, the ruins of Italy, the broken hearts and hearths, the unspeaking lips of the past, buried Carthage—at midnight on the deck of the Grant my soul was filled with awe and with compassion.

Port Said, Egypt, Feb. 11.

An attraction at Andover Seminary this month is the series of lectures on Congregationalism which Prof. Williston Walker of Hartford Seminary, an acknowledged expert on the subject, is delivering. His subject on March 14 is Jonathan Edwards; March 15, Charles Chauncy; March 16, Samuel Hopkins. The two lectures in the week following, March 22 and 23, will consider Leonard Woods and Leonard Bacon. Inasmuch as the approach to history through biography is often the most edifying as well as the most interesting, we are confident that this series, as its predecessor last year, when he treated the leaders of Congregationalism in the seventeenth century, will be of exceptional interest and value.

My Growth in the Divine Life*

III.

BY REV. F. W. BALDWIN, D. D.

To many Christians no problem of life is quite so hard, so baffling, so disappointing and discouraging as that of their own spiritual life and growth. They seem to be like some plants, which do well up to a certain point. When that is reached they stop growing, as if smitten with a hidden blight or decay. The world overcomes them more than they overcome the world. They know it if the world does not. Some crooked things in them will not straighten by any known process of discipline. They are more conscious of defeats than of victories. They do not cease to struggle, nor do they doubt the power of Christ. The Christian ideal grows more alluring and more commanding as life goes on. But somehow they are not in touch with the springs of power. The ideal rises faster than they can rise to meet it. Their faith only serves to intensify the sense of distance between themselves and Christ.

Something like this, I am sure, is the unspoken thought and the deeper experience of many true men and women, who would rather be Christlike than possess the world, whose only consuming passion is to follow in his steps. This passionate desire to know the secret of the Lord burns in the hearts of multitudes who never make it known. A few profess to have found it. Devotional books are written and great conventions are held with the one purpose of reaching and proclaiming a higher type of Christian experience. To some the ideas often generated in these conventions and expounded in these books seem sickly or unnatural, lacking that blood and vigor which are necessary to a strong Christian character, fitted to cope with the world as it is. Where is the truth? What is that world from which many feel that they are shut out, into which they long to enter? These are hard questions, and no answer given by another can help any of us very much. The problem is too personal, differing as our personalities and circumstances differ, and therefore never the same for any two individuals. But there are some principles that would seem to be of universal application.

The divine life is not another life which we are called to live apart from and independent of the common, everyday, busy life of men. We may indeed be under constraint to go apart at times, as Jesus himself did, for communion with God and with our own souls. But those hours of solitude and introspection are spent only that we may find ourselves, and find God more fully in the world from which we have momentarily withdrawn. Living spiritually does not mean living in a supersensuous world, rapt in ecstatic visions, not knowing whether one is in the flesh or out of it. It means living in the hard, sordid, commonplace, material world under the inspiration of spiritual motives, and having one's daily life so transfused and filled with the sense of the divine that nothing in it shall seem common or mean. It means bringing the seen under the power of the unseen, bringing the other world and its truth to bear upon

* The third article in a series on The Culture of the Spiritual Life.

this world, and bringing every thought into captivity to the obedience of Christ.

The beginnings of this growth in the divine life are inseparable from the fundamental and universal facts of Christian experience: the sense of one's own weakness, unworthiness and sin, and the thought of the divine forgiveness and love as something real and personal to one's self. One who is spiritually proud or self-satisfied, who thinks he has no need of any power outside his own will, who is not oppressed with the thought of his separation from God and hungry for a righteousness other and greater than his own, is wanting in the prime essentials of true spiritual life and growth. The problem here is largely the problem discussed in the first of these papers—that of making real and vivid and constant and splendid the presence of God in one's own heart and mind and circumstances and daily life.

Growth in the divine life involves also a deep and unconquerable sense of the worth of that life, in comparison with which other ideals and acquisitions are as nothing. "What shall a man give in exchange for his life?" One of the first lessons which a Christian learns is to reverence his own personality. "He that is begotten of God keepeth himself." Spiritual growth is only the process by which we come into the possession of ourselves, by which we conquer temptation and turn evil into good. It is the gaining of one's freedom. It ends in a restored, enlarged, beautified, perfected and glorified personality, like unto that of the Son of God. Nothing is more essential, then, than that we should have and cherish those divine conceptions of man, of ourselves as spirits, with eternity already in our hearts, which come to us in Christ.

No fact of man's history is more patent than that we owe this sense of the infinite preciousness of his life to Jesus Christ, and therefore our growth in the divine life cannot be separated from the human life of our Lord. Whatever other purpose his incarnation was intended to serve, he certainly came that we might have life, and that we might have it abundantly. God was in him in order that he might be more richly and savingly in us. Accordingly the experiences of that human life, the way in which he won his victories, his self-discipline, his spiritual habits, his ideals of duty, his ministries, his thought of God, his thought of man, his personal trials, his agonies and his cross are nothing less than veritable revelations to us of the way in which a man wins his soul in this world, demonstrations of what it costs to bring the human up into mystic union with the divine. He traveled the hard road, not that others might reach the goal by some other and easier way, but because there was no easier way for him or any one. "He was made perfect by the things that he suffered." No disciple of his was ever made perfect in any other way.

In so far as we in our thoughts cheapen the divine process of our emancipation we unman our souls and make any such thing as growth in the personal graces of Christ impossible. If we will permit him to do it, this Master of ours will not leave us all our days spelling out the alphabet of Christian things. He will lead us on into the higher ranges of Christian thought

and conduct, where spiritual things shine in their own light and whence we can look out with his eyes on those momentous problems with which God himself is busy.

And certainly no thought of Christ is more essential or inspiring to one who would grow into his likeness than the thought that he is living now, something more than a great shadow, something different from a great memory or a great ideal. He has no need to return to men, for he has never left them. He whom we call the Comforter is the living Christ, in the very midst of human life, in the heart of every disciple, unseen but not unfelt, spiritual but gracious, working in us, with us, through us, whose we are and whom we serve. It is a mystical idea. So are all ideas that pertain to God and the soul. They cannot be otherwise. Was not this the truth our Lord was most eager to leave with his friends? "I will not leave you comfortless; I come unto you." We have not to travel across the centuries to find him. He is keeping company with us, and it is the thought of his companionship that inspires. I take my good thoughts as his inspirations and go forth to a life of self-renunciation and self-sacrifice like his own. As I live in him the life that was in him is in me, and I cannot fail to grow into the fullness of the stature of a Christian man.

Competition with the Saloon

BY REV. R. B. TOBEY

"The children of this world are wiser in their generation than the children of light." Perhaps Bishop Potter has this in mind in his plan for Squirrel Inn No. 1. If it were generally known that the word "saloon" is in many quarters generic, including both a place where liquor is sold without food and a restaurant where no liquors are sold, there would be less hasty criticism of the good bishop's speech. It is the latter kind of saloon that he proposes to establish, with all the unobjectionable, attractive features of the former. What he and many others are aiming at is to attract men from the places where liquor is sold and degenerating influences abound.

If the saloon, as it is commonly understood, furnished a social center for the poor man and gratified a healthful longing for sociability, competition would not be difficult, but the large majority of its patrons frequent the saloon to gratify an abnormal craving, and are satisfied with nothing less than what in their parlance they term the "fuddle." With this fact clearly understood there can be no substitute for the saloon, for no competitor for its patronage will go beyond the limit of providing approved means for sociability. In the British Workmen's Public House in Liverpool a substitute for ale, similar in taste to the genuine, is sold. This may gratify, but will not satisfy, the liquor drinker. He must have those peculiar effects which only come from malt and spirituous liquors.

Those who insist upon the saloon as a necessary evil, because it is the poor man's club, ignore the large number of licensed establishments where liquor is sold not to be drunk upon the premises. It is speaking within bounds to say that half the liquor sold is dispensed to customers who take it immediately away,

and one can say with equal assurance that the saloon problem would not be difficult of solution if these places gratified only a normal desire with no after effects. We can consistently strike hard blows for prohibition with one hand and at the same time assist in these beneficial movements with the other hand. But the danger remains that we shall minimize the evil of the saloon as it now exists.

The ardent advocate of license has two stock arguments—one the revenue from the fees and the other the need of social centers for a class who have no other places of resort. He forgets that the other side of the ledger is not a blank page, but one on which must be recorded the direct cost to the State of the care of paupers, lunatics and criminals and the indirect cost of aid furnished their families. The change from the position of wage-earners to dependents is no small item, and the loss of character, grief and shame and sorrow to friends, loss of health and life are not to be ignored. The report of the commissioner of public institutions in Boston for 1898 mentions the fact that it cost the city of Boston \$115,802.79 for the support of drunkards in the houses of correction of Suffolk County for that one year. Mr. Wadlin, chief of the Bureau of Labor Statistics, in his report to the legislature on the relation of the drink traffic to pauperism, crime and insanity, notes the fact that out of 23,000 convicts 19,000 admitted that they were under the influence of liquor when they committed the crimes for which they were incarcerated.

We are told that the ideal condition is where the use of liquor obtains and not its abuse. But the abuse is the rule and its use the exception, as the word use is now employed. If any epidemic were as destructive of human health and life as is liquor drinking, the most radical measures would be employed to stamp it out. It is easily susceptible of proof that even the so called plagues have not made so many victims as the liquor traffic. An expert in the treatment of inebriety with whom I conversed lately admits that more than half the patients treated with the "gold cure" lapse and lapse through social drinking chiefly. The saloon furnishes the means by which the last state of these men is rendered worse than the first.

In a certain quarter of Boston the liquor traffic is, so to speak, localized, there being one licensed retail saloon to every 195 inhabitants. The average arrests on Saturday night is thirty-five. I consulted the police station "blotter" for Feb. 11 and found that thirty-four of these arrests were "drunks." If ever there was an opportunity to prove that the saloon is the poor man's club and allowable, here is the place, and yet, to put it plainly, the patrons of the saloon go there to drink to excess. The licensed saloons made these arrests necessary in the opinion of the captain.

Rev. A. P. Doyle, a Paulist father, says, relative to the statement that the saloon is a club: "The saloon has been a club, indeed, to beat the brains from the head of too many a poor fellow in intoxication, a club to knock the money from his pocket that should have gone for the clothing of his family and the feeding of his children, a club to level him to the

earth again when he would try to rise to honest and independent manhood."

Pencilings

BY A FERIPATETIC

Come with me next Monday afternoon to the North Bennett Street School, in the now squalid, but formerly fashionable, North End of Boston, and listen to the words of an idealist, a voice crying in the wilderness, a reformer who is gentle in manner when most radical and consuming in thought, a spiritual force that must be reckoned with hereafter by all who would be spiritualized or who labor for the betterment of our American life, more especially its public education. The walk down through Hanover, Salem or Prince Streets will help to put us in the proper frame of mind for that which we shall hear. The foil of animalism, commercialism and ugliness which we shall see as we tread streets so unpeaceful and unprincely will make the vision of personal, civic and school beauty of which we shall hear stand out all the more clearly.

The theme discussed will be some aspect of the larger theme, Organic Education, on which the lecturer has been discoursing and is still to treat. The audience will be a choice one, of teachers, young mothers, and a few, all too few, fathers, and pupils in the sloyd school which has its *habitat* within the building. The fundamental principles held, set forth and applied to all the various problems of education, from the pre-natal period up to graduation from the university, will be expressed in terms of soul not of mind, of man and not of things, of beauty and not utility. Belief in God will be postulated as a necessity for teacher and pupil, as well as belief in immortality, and the possibility of intercourse between bodied and disembodied spirits. Right feeling and right willing as the ends to be sought for will be put before knowledge. Symmetrical development of the body as the temple of the soul will be insisted upon. Training for sensuous enjoyment will be considered essential at the same time that it is made very clear that no one has a greater horror of sensuality than the lecturer. The follies, foibles, vulgarities and false ideals of many of our present dominant forces in state, school and the home will be unapologetically laid bare, with a lucidity of speech and yet a winsomeness of manner that prevent resentment even when one knows that personal or institutional nakedness is being uncovered.

If your soul is burdened with the contrast between what your home or your school is and what you feel it ought to be, if you revolt against the luxury and conventionality of the one and the mechanical rigidity of the other, if you sigh for a system of pedagogics and theory of education which heartily accepts and consistently follows the principle of cause and effect and postulates a God, the freedom and supremacy of the will and the necessity of heart culture, come with me next Monday afternoon to hear Prof. C. Hanford Henderson of the Pratt Institute High School, Brooklyn, N. Y. If complacent and self-satisfied with what now is, I can promise you food for thought that will shake your citadel's walls. If dissatisfied and looking for light, you will find both "sweetness and light" and a practical wisdom that is born of careful study both of self and of others by the lecturer, and that finds visible expression already in the kindergarten, the schools of handicraft which are springing up, and a few of our private and public schools. Nor will you, as a lover of chaste humor, pellucid style and musical, alluring speech, go away hungry.

But, if you cannot come with me, go to your nearest library and consult last year's files of *The Popular Science Monthly* and *The Atlantic* and read Mr. Henderson.

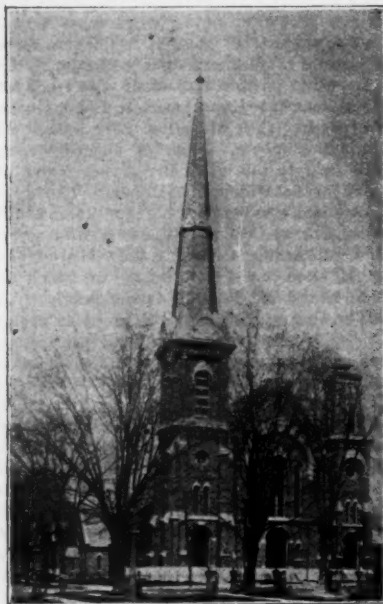
The more I see of men, the more I think of dogs.—Artemas Ward.

A Vermont Broadside

In Southwestern Vermont

BY REV. HENRY LINCOLN BAILEY

West of the Green Mountains and south of Middlebury are the counties of Bennington, Rutland and half of Addison, a district containing about one-fifth of the State in area,



SECOND CHURCH BENNINGTON

population and Congregational membership. Within this area are forty-one of our churches, including the smallest in the State and the largest, Rutland, which is also the largest in New England north of Boston. Four of these churches are less than ten years old, a testimony to Vermont's continuous process of internal expansion; while another, the First Church in Bennington, almost under the shadow of the battle monument, is the pioneer Congregational organization in the State, dating back to 1762.

Except in the larger towns, Vermont churches have nothing to hope for in the line of growth by means of an influx of population, either bearing letters from other churches or presenting new material for evangelistic effort. Whatever growth there is must be secured by more thorough cultivation of present fields, keeping a firm hold upon the children of the parish until they emigrate, and reaching out to win recruits from the ranks of "impending paganism." It is a stubborn, uphill fight, and the country church that holds its own in numbers in the face of a dwindling constituency deserves heartfelt commendation.

Under these conditions the progress of the last ten years is noteworthy. More churches have gained in membership than lost, and the totals show a net gain of eight per cent. The churches in the larger towns have gained with two exceptions, where ill-digested revivals a dozen years ago have been followed by considerable shrinkage through roll revision. Some of the smaller churches have suffered from like causes. In the medium-sized villages gain and loss are about evenly divided, while in the small communities, though the losing churches are slightly in the majority, the minority by greater growth has turned the scale in favor of progress.

Among the smaller churches that have made notable growth in the decade are North Bennington, Dorset, Danby, Pawlet and Middletown Springs. The greatest advance has been made in the Second Church of Bennington. Under the vigorous leadership of Rev. C. R. Seymour it has nearly doubled its for-

mer membership of 250, and has risen to be third in size in the State. True to its watchword, "The complete evangelization of the vicinage," it has established a line of outposts of Christian influence in the hitherto unreached districts tributary to the center.

The Rutland church during this period, in spite of 250 removals, has lengthened its roll by 150 names. At Brandon and Middlebury are strong, conservative churches, the latter having a majority of the college students in its congregation and fortunate in counting several of the faculty among its active workers. The influence of Middlebury College upon the churches of this region may be instanced by the records of one little parish, which has had ten sons graduated there, five of them going into the ministry, and has, been served two-thirds of the time since 1836 by clergymen educated there.

Manchester and Pittsford are villages "beautiful for situation," happy in generous children abroad who remember their native towns with elaborate library buildings and other valuable gifts, and with a strong Congregational church in each, ably manned, the leader in all good things.

Many of the churches have within recent years added to their usefulness by improved and modernized houses of worship. Rutland, Manchester and Fair Haven have spent several thousand dollars each in this way, the latter having practically a new edifice and, with its new equipment, making steady progress in membership and pushing its way to the front among our strong churches.

At first sight this does not seem to be a region of long pastorates. The senior in active service, Dr. George W. Phillips of Rutland, has been there only since 1886. But there are eight others who entered their present fields ten years or more ago, and if brevity in this respect, like youth, be a fault, it is one which a score of men in our pulpits are doing their best to outgrow, blest with the gift of "continuance" and lengthening their terms of service fast as the years can roll by. Some of the churches can remember only one change in the pastorate in twenty, thirty or forty years; and many of the churches and pastors are so admirably yoked as to auger well for the future.

At Dorset is found the only pastor *emeritus* in the State, Dr. P. S. Pratt, who, after forty years of service, relinquished his active leadership to a younger man in 1896. At East Poultney "Father" Granger, almost ninety-four, with one exception the Nestor of the denomination, since 1888 has been content to sit in the pew to this day, and has attended conventions unofficially until within a year.

Lack of space forbids mention of less prominent but equally faithful churches and ministers, who are doing much to sustain and advance the banner of Congregationalism in this beautiful section of New England.

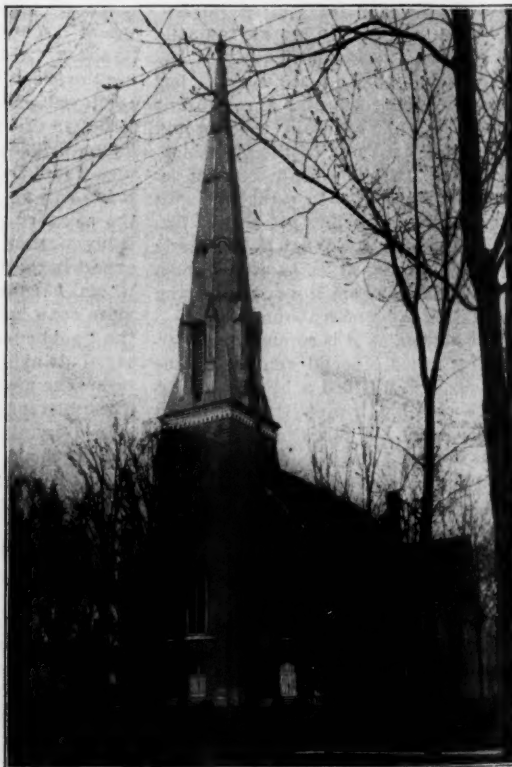
Vermont, though smallest in population of the New England States, stands fourth in the number of its churches, ministers and church membership, and fifth in benevolences.

Vermont in Home and Foreign Missions

BY REV. HENRY FAIRBANKS, D. D.

We understand best Vermont's contributions to the religious history of the world when we know the character of her people. The State was settled by a vigorous race of Puritan, and to a large extent Pilgrim, origin. The strong New England stock had reached its best development and had outgrown much of its crudity, was giving up the absurd attempt to make independency a state church and was already learning lessons of wise self-government, when the termination of the French and Indian War made it possible for families to find homes in the Champlain and northern Connecticut valleys. The discomforts, the difficulties to be encountered were great, but these very hindrances were a challenge to enterprising spirits, and the love of adventure, the independence of the wild life, the half understood call to some high but as yet unknown service, attracted the strongest and the most hopeful of the young people of southern New England into the northern forests.

And this chosen people had a rare training in all that develops strength of character. There was not merely the vigor of mountaineers, or the self-reliance and resoluteness that come from meeting the conditions of pioneer life. But the early settlers were all their lifetime engaged in a desperate struggle for independence. The royal grants to New York and New Hampshire overlapped each other; the towns were twice chartered, the farms twice sold. The people maintained their rights only by perpetual warfare in the courts and against sheriff's *posses* in the earlier days and in 1777 established an independ-



RUTLAND CHURCH

ent government, and defended themselves against Massachusetts claiming the southern townships, New Hampshire and New York each claiming the whole, and Great Britain with an army of 10,000 men trying to break over the northern border. Vermont was an independent nation for fourteen years before she came into the Union. These sons of the

Puritans, inheriting the characteristics developed during two centuries of ecclesiastical independency, met their difficulties with a courage that lacked little of audacity, a courage born of their sense of justice and their absolute confidence in the triumph of righteousness.

A people with such an ancestry, such a history and such training could not fail to be influential when they came into the United States. Accordingly we find that Vermonters have had an influence ten times in proportion to their numbers, as they have moved Westward and into the cities; and this influence has been on the whole creditable to their Christian ancestry. Their ability is shown by the fact that when Thaddeus Stevens, representing Pennsylvania, was the leader of the House, he and four other representatives and seven senators were natives of Vermont. More than forty per cent. of the natives of the State reside elsewhere. The little churches do not grow strong because they send out their young life into broader fields. Some have sent out colonies organized and officered to settle in the West; many have sent their best members. The State has about 200 Congregational and Presbyterian ministers, but there is a list of almost 1,000, perhaps half of them now living, who were born there; and in the National Council of 1886, where her proportion would have been less than one in twenty-five, she had one in eight, forty-seven in all. A larger proportion of the graduates of her colleges than of others in the East enter the ministry, and her academies are generally Christian institutions.

Secretary Clark used to say that one-tenth of the missionaries of the American Board were Vermonters, and he, Dr. Dwinell and Dr. Goodell were natives of one little town. Secretaries Worcester, Barton and Strong also were born in the State, and of the elder missionaries we recall Bingham, Spaulding and Green, who began the work in the Sandwich Islands; Worcester, Byington, Bliss and Torrey of the early missions among the Indians; Grout, Walker and Griswold of Africa; Tracy and Peck of China; Hazen and Munger of India; Greene of Japan; Labaree of Persia; Bliss, Herrick and Farnsworth of Turkey, and scores of other strong men; "and of honorable women not a few." Some of these have done a work in the foreign field that no man could do; and others, like the beloved Mrs. Montgomery, have not only done this but have been most efficient in awakening missionary interest in the home churches. The home missionary work of the middle West was very largely organized by Drs. Post and Goodell, and that of Oregon and Washington by Dr. Atkinson. Some Vermont towns have been prolific of men. One mountain town, with feeble churches in its different villages, has sent out twenty-one evangelical ministers; another in the south, where the church is almost extinct, has given us ten. Sixty years ago a competent judge remarked that "from the region of the Green Mountains there have been raised up more ministers of the New Testament than from any region on earth of the same population."

Vermont is not rich in worldly goods, and farmers seldom have much money in hand, so that the cash contributions to benevolent objects from the members of the little churches may seem small in comparison with the gifts of the more wealthy in other States. But large numbers "first gave themselves to the Lord." The State has had large influence in molding the character of the people where her sons have emigrated, developing sterling virtues and a love for the religious ways of the fathers; has dismissed nearly half her church members into other States, oftenest to build up home missionary churches; and has sent out an army of Christian teachers, officers of colleges, ministers of the gospel and foreign missionaries altogether out of proportion to the number of her inhabitants.

A Successful Bible Class

A strong feature of the Bellows Falls Sunday school is the "C. W. Osgood Bible Class," which, starting twenty-six years ago with seven members, has grown to be one of the very large Bible classes of this country. The resident membership today is over 100, while the total membership, with most of whom the teacher is in touch, is 400. It has four unusual features: (1) a class color, blue [Num. 15: 37-41]; (2) an annual class gathering, usually a banquet, followed with not a little "feast of reason and flow of soul"; (3) a class library or book exchange; (4) a unique teacher. The secret of its success is often asked, and the answer is a simple one, namely, *the teacher*. He has a love for his work, a gift for hard study, putting from ten to twelve hours each week on the lesson, and this notwithstanding that he is at the head of a large business. But with him his Father's business is not neglected for his own. Everything in sacred art or science, as well as literature, which would throw light upon the Bible or help in illustrating its truths he has secured. He knows his Bible thoroughly, loves his work intensely and has a passion for souls. He is a familiar figure in the homes of sick members and has real pastoral oversight of each, at home or away. The secret, therefore, of the C. W. Osgood Bible Class is not in any peculiar method employed, but in the teacher behind the class. His peculiar genius is what every Bible class teacher in this land may have, namely, consecration to Christ and the ability to stick to one's stool after coming from business each day until a vast amount of Scriptural knowledge is gained. Mr. Osgood believes that every man should have some specialty outside of his vocation, and he makes that avocation his Bible class.

J. H. R.

Vermont's Annual Statistics

These have been forwarded to Secretary Hazen by J. M. Comstock, corresponding secretary. One church only is missing—the same which has now failed of a report for three successive years. Of the 209 churches forty-two have installed pastors, and only eighteen are vacant. But one church is in a state of suspended animation. The number of church members is 21,906, a gain of seventy-nine from last year. The number of absentees, however, is 4,516, an increase of ninety-nine, which would give a net loss of twenty in resident members. Sunday school membership is 20,075, a loss of 896; and average attendance 10,810, a loss of 697. One hundred and eighty-three churches report C. E. Societies with 8,257 members, a gain of eighty-nine. The benevolent contributions were \$47,231, a decrease of \$1,649. Home expenditures were \$193,379, an increase of \$4,034, partly accounted for by an increase of six in the number of churches reporting this item. This summary is the record of a year of fair prosperity.

In and Around Chicago

Church Dedication

One of our younger and promising churches dedicated a house of worship Feb. 26. The sermon was by Dr. Noble. As the services were in the afternoon many members of other congregations were present. The completion of this edifice is the outcome of years of personal sacrifice on the part of people and pastor. The church, which is situated on the north side more than a mile west of the lake, between Ravenswood and the city, in what a few years ago were market gardens, grew out of a Sunday school started by members of the Ravenswood church. Five or six years ago the City Missionary Society turned its attention to the field. Rev. A. H. Armstrong, with the society back of him, took up his abode among the people, soon gathered and organized a church which now has not far from 150 members. Nearly all of them have joined on confession

of faith. Lots were obtained, a simple cottage was at first used, then plans were formed for a building which would cost about \$4,000. Toward it a friend in Ravenswood gave \$1,000. The Building Society added its quota and the people themselves, nearly all of them wage-earners and clerks, with very little saved, furnished the rest. Sunday \$500 were pledged to put on the finishing touches. The audience-room will seat comfortably 300, and with a little crowding and the opening of the Sunday school room will furnish accommodations for 500. The church has been gathered out of what one would call an unpromising constituency, from a neighborhood which took little interest in religious things. The labors of Mr. Armstrong have been untiring. He has drawn people to him by his friendliness with them and attracted them into his congregation by the manly and earnest way in which he presents the gospel. The church is now self-supporting, and with its improved equipment will rapidly gain in strength and influence. At the morning service Rev. W. F. MacMillen preached and in the evening Dr. J. C. Armstrong, the father of the pastor.

Farewell Sermons

Three of these were preached last Sunday in Chicago. One was by Rev. T. N. Morrison of the Church of the Epiphany, the new Bishop of Iowa. Another was by Dr. Hillis of the Central Church, who left the city Friday for a brief rest before taking up his work in Plymouth Church, Brooklyn. The sermon made no allusion to his leaving and contained no farewell words. The hall was full. It was announced that before the summer was over he and his successor would exchange for two Sundays, so that the present pastor and his people expect to meet again very soon. Dr. Gunsaulus did not venture to preach the sermon he had prepared, in which he had intended to express his appreciation of the sympathy and help he had received from the church over which he had been eleven years the pastor, but at the last minute selected another on the kingdom of Jesus, in which there were only slight references at its close to the fact that it was his last in his present pulpit. Thursday evening at the Palmer House a reception was given Dr. and Mrs. Hillis and Dr. and Mrs. Gunsaulus by the trustees of the Central Church. During the evening Dr. Hillis received the beautiful picture painted by George Inness called Indian Summer, for which \$2,000 were paid. As more than 3,000 invitations were sent out, it is not surprising that the rooms were crowded with persons anxious to say good-by to the retiring minister and give a friendly welcome to his successor.

In giving up its pastor Plymouth Church has acted with an unselfishness which is not often witnessed. At the close of the morning service, it put into the hands of Dr. Gunsaulus resolutions, beautifully engrossed, and warm with affection and appreciation. For the present Rev. A. J. Haynes will act as pastor of Plymouth. Next Sunday Dr. Gunsaulus will preach in Music Hall and will seek to carry into his services there the same loyalty to Christ and his kingdom which has characterized his Plymouth pastorate. His duties in his new field will in no way interfere with his duties as president of Armour Institute.

A Christian Convention

The committee of one hundred, through its special committee, some weeks since arranged for a gathering of the friends of law and order in Central Music Hall to consider ways and means for securing enforcement of law in the city and to prevent the election of any man as mayor who will not pledge himself to shut up the avenues of vice and the saloons which are now open in defiance of law. The convention met Friday afternoon and evening, and was attended by representatives of all the city churches. The sessions were full of interest, and if the enthusiasm shown during their continuance can be kept up till the campaign is ended Dr. Henry and his friends will

win a great moral victory. Such topics were discussed as the following: The federation of moral forces in the interest of civic purity, how far is the mayor of Chicago responsible for the faithful enforcement of laws and ordinances that relate to the suppression of vice and crime? what can be done to curb the almost omnipotent power of the saloon in our city government? what is the relation of the churches to morality? are the city officials chosen to enforce or to interpret the laws? how can we put an end to gang rule in the city? how can crimes among children be diminished? the independent voter as a factor in municipal government, the war which we wage, the Christian woman and moral reform. With such topics to discuss and speakers who are in earnest in their determination that misrule shall cease, one can easily judge of the interest and enthusiasm awakened in the audience.

Chicago, March 4.

FRANKLIN.

In and Around New York

Dr. Abbott's Farewell

The final sermon of Dr. Abbott as pastor of Plymouth was one of those occasions of which the historic edifice has seen so many. That is, there were the crowds, there was the expectancy, there was the great message which rose to the height of the occasion, and there was the same feeling after all was over that another memorable event had slid into the past. The reception of about twenty new members, it being communion, was most impressive, and in the sermon, from the text, "Whom, therefore, without knowing him, ye ignorantly worship, him declare I unto you." Dr. Abbott gave the impression of being rejoiced to apply these words which Paul addressed to the men of Athens to the men and women of Brooklyn. He is never better than when interpreting the preacher of Mars Hill, and he had no difficulty in making them fit his entire decade of service as pastor of Plymouth. It was only toward the end, when he came to take account of the fact that he was giving his last sermon as pastor, that his voice showed emotion. The sermon emphasized the gospel which he had sought to preach. It also emphasized Dr. Abbott's methods and habits of thinking. It was, in short, just the sermon one might have expected from the man—broad, brilliant, helpful. His pastorate laid down, Dr. Abbott is to devote this month to rest. He is to leave Brooklyn for a permanent home at Cornwall-on-the-Hudson, where he has already had a summer residence for many years. D. J. Gue, the artist, has painted a half-figure sitting portrait of Dr. Abbott, which is much praised. Its disposition is yet uncertain, but it is said to be likely that it will remain at Plymouth.

Talk of Union

The Brooklyn papers appear to be determined to unite the New England and Lee Avenue Churches in their borough. For several years heretofore, whenever one of the churches was about to lose its pastor, a possible union with the other has been agitated. When Dr. Clark left the Lee Avenue Church to go to Detroit the papers immediately started the talk of union with the New England Church. Now that Dr. McElveen has resigned from the pastorate of the New England to accept the call to the Shawmut, Boston, the papers have taken up the subject again, each time changing the direction of the union. Mr. Cox and his people do not care to go to the New England because their property is worth twice as much and the congregations are increasing. The New England has improved during Dr. McElveen's pastorate so much that the mortgage has been greatly reduced, and when the subject of uniting was up for discussion it met with a decided opposition. Every effort was made to get Dr. McElveen to consent to stay. The trustees promised to raise his salary by \$1,000 and to raise \$5,000 more before the summer and reduce the mortgage by that amount, but he did not see his

way clear to remain. Three days after Dr. McElveen presented his resignation to the church applications were received from thirty-seven clergymen, who expressed "a desire to become the pastor of the church." This number increased to nearly a hundred by the end of the first week. Here is a case where both the "harvest" and the "laborers" are "plenty."

The New-Departure Jews

In the splendid Jewish temple, familiar to visitors to Central Park by its black and gold dome rising above the trees in upper Fifth Avenue, services were begun last Sunday morning. They are a part of the movement among Jews to substitute Sunday for the Saturday Sabbath—a movement which has made little headway thus far. In announcing these Temple Beth-El services, the statement is made that the services of Sunday will have no religious quality whatever, but will consist of addresses on educational and other topics by the rabbi, Rev. Dr. Kohler, or the associate rabbi, lately called here from Kansas City, Rev. Dr. Schulman. A reason for the services on Sunday is the hope of reaching young people who will not go to the Friday evening or Saturday morning services. Splendid as the temple is, it has had, and to some extent still has, its financial troubles. The first Jewish place of worship in America is Temple Emanu-El at Fifth Avenue and Forty-third Street. It has an aged rabbi, and its efforts to secure Rev. Dr. Emil G. Hirsch of Chicago to succeed him seem likely to fail, though it offers \$2,000 more salary than he is now getting. Still another reason for Temple Beth-El's Sunday services is said to be to bring itself into greater prominence at a time when Emanu-El is less formidable. Like seven tenths of Jewish congregations in this, the greatest center of Jewish population in the world, both of those named belong to the progressive or Reformed element.

For the Bluejackets

The naval branch of the Young Men's Christian Association was opened last week with due naval ceremony and honor. Commodore Philip, who is in command of the Navy Yard, was master of ceremonies. Miss Helen Gould was one of the guests. The basement contains the kitchen and restaurant where meals will be served at low prices. The parlor floor is devoted to reading and reception rooms. On the two upper floors are cots, which will be rented at ten cents a night. Tickets of membership entitle the holder to the privileges of fifteen other similar institutions. This is the first time that bluejackets have had the same opportunities afforded to them as have been given the soldiers of the army.

The Clergy Register

The Clergy Register in New York is a new feature in modern religious enterprise. It is not a ministerial bureau. It does not secure pastorates for the unemployed clergy. It receives no remuneration from registration. Then what is it? That is just the question many clergymen, who have seen the notice recently, are asking. The Clergy Register appears to be as useful as it is peculiar. Its value is only appreciated by those who have in charge pulpit supplies. It keeps a list of prominent clergymen who are available to take a service at a short notice. The list includes the clergyman's name and his permanent and temporary address. During the summer months it is constantly consulted by committees anxious to secure prominent preachers who may be stopping at resorts near the city. It confines its list to prominent preachers of all denominations and of all countries. Those who keep it know all about each man on their list.

In Behalf of Working Men

The first of a number of People's Clubs has been organized and meets in a building that belongs to a church, but which has long been used as a schoolhouse. The president will be Ernest H. Crosby, Esq., and the membership will be made up of working men, who will pay dues

of twenty five cents per month. They are to be non-religious and non-political and the aim is to make them self-supporting and centers of social life, and arenas where discussions of problems of the day may be had.

Dr. Gregg's Work

The Lafayette Avenue Presbyterian Church in Brooklyn has been undergoing a process of renovation, not spiritually, for Dr. Cuyler had been its former pastor, but materially, because Dr. Gregg is the present pastor. During 1888 over \$20,000 were raised outside the regular benevolences and church expenses. A large floating debt has been wiped out, and nearly \$15,000 expended for redecorating the church, both inside and out. More pews are rented for the current year than at the beginning of 1888. The present total valuation of the entire property in charge of the church, including that of the two chapels, amounts to over \$240,000, a plant well worthy of the careful administration of the former pastor of Park Street Church in Boston. CAMP.

Current Thought

AN EXPERT OPINION

All that I have seen of the Roman Catholic Church in eastern Cuba and of the generally apathetic attitude of the population—particularly the men—towards it leads one to believe that the Protestant churches of the United States are destined to play an important part in the moral training and enlightenment of the people.—George Kennan, in *The Outlook*.

WILL ALL BE SAVED

That is not so clear . . . Dr. [G. A.] Gordon says that if God succeeds all must at length be brought home. I cannot be sure. The power of the perverse will to resist light and love is a terrible fact. The prerogative of freedom is all that makes a man, but it seems to involve his unmaking also. . . . It is possible to resist the Holy Ghost. . . . It requires dogmatism, I think, to affirm without hesitation the certainty of the salvation of all men.—Rev. Dr. Washington Gladden, in the *Hermiletic Review*.

THE LOST FEAR OF GOD

The gravest concern of Dr. Dale in the last years of his life was expressed with characteristic directness in a remark of his to Dr. Berry, which the latter often repeated. "Berry," he said, with impressive emphasis, "nobody is afraid of God now." To both men it might well seem a strange and ominous symptom. For it means that a true vision of the living God is fading out of sight. In this overripe civilization the spiritual sense grows dulled among people sleek with prosperity; while the ablest men we have expend their ardor in philanthropy or devote their intellect to a *gnosis* of natural laws. Our generation thinks of God as nature grown benevolent, and we go on subduing nature faster every day.—*British Weekly*.

SAD, IF TRUE

Is direct preaching to the unconverted as frequent as it was in former times? I feel quite sure that it is not.—Rev. Dr. T. L. Cuyler, in *The Evangelist*.

WOMAN'S PROGRESS AND THE CHURCH

It has been said that the church proves to be a more unyielding stronghold of prejudice against women than the state or than public opinion. Do facts confirm that inference? . . . Church, state and public opinion have given to women an about equally cordial welcome to wider opportunities. . . . All religious denominations which are so nearly congregational as to enable individual churches to act on their own responsibility—and there are dozens of smaller as well as large denominations of this type, with names and methods peculiar to themselves in various ways—have ordained clergywomen by the hundreds, and have admitted them to fraternal fellowship and co-operative work.—Rev. Antoinette B. Blackwell, in *Woman's Journal*.

THE HOME

Until We Die

BY MARY CHANDLER JONES

O life, we know that some day it must be
Thy warm, dear sun shall set to rise no more,
And through the soul's unbarred and swinging
door

The mist shall sweep that rolleth in from sea,
Yet from that hour of night we would not flee,
For sunset ever holds the dawn in store,
And death is life which leadeth still before,
After the opened gate hath set us free.

Nay, 'tis the unseeing eye, the unheeding ear,
The hands that falter e'er the heart hath failed,
The heart that finds love's tasks too stern and
high—

'Tis shrinking life, not loss of days, we fear,
These things, not death, whereat our souls
have quailed—

Life, grant that we may live until we die!

The Joy of Possession

The instinct of ownership begins in the second year of life according to Prof. William James. In the Talks to Teachers which this eminent psychologist is writing for *The Atlantic*, he shows how the radical love of proprietorship may be appealed to in the child's training and education. In the home children learn neatness and method by arranging their own personal possessions; the boy puts in order toys, books and tools the more cheerfully because they are his; the girl begins with her dolls and may gradually be led to feel pride in tidying her bureau drawers and caring for her own room. The ownership of pets cultivates kindness and a desirable sense of responsibility. In the school the instinct for ownership finds expression in the collecting impulse, which may be turned to practical profit in many ways by teachers and parents. Professor James points out that desire for making collections is at the basis not only of all natural history study, but of much of the scholarly work of the world so far as it is bibliography, memory and erudition. It is a suggestive thought that a scholarly man "wishes a complete collection of information, wishes to know more about a subject than anybody else, much as another may wish to own more dollars or more engravings before the letter than anybody else." The passion for possessions, the motive in their accumulation, the use we make of them are such important factors in adult life that the development of the child in this direction is a vital matter.

Lunches at School

Attention is called in another column to the importance of palatable and nutritious luncheons for growing children. There seems to be no reason why other cities and towns should not adopt the arrangement of Boston for the boys and girls of its public schools having one continuous long session. Four years ago the committees on hygiene of the Boston School Board secured the passage of an order that no food which was not approved by them should be sold in city schoolhouses. Then they appealed for help to the New England Kitchen—a food depot which offers well-cooked, nutritious viands at prices within the reach of common people. A public-spirited woman contributed the necessary equipment for serving lunches in the schoolhouses. The movement has now passed the experimental

stage and become a permanent feature of school life. In nine schoolhouses pupils are able to purchase hot soup, cocoa, milk, sandwiches, bread and butter, crackers, fruit and simple cake, obtaining a variety of excellent food for a small sum—not over five and ten cents. Instead of patronizing neighboring bake-shops, the boys and girls are becoming educated to like the simple, wholesome viands provided by the New England Kitchen, and the trained women in charge are constantly putting forth energy and thought in preparation of luncheons. The present schoolhouses are without suitable arrangements for the serving and preparing of food, but when new buildings are planned kitchens and lunchrooms will be considered hardly less important than recitation-rooms.

The Tumblebug Habit

BY HELEN CAMPBELL

The country child, probably, whether boy or girl—the country boy certainly—has watched the methods of that singular insect he knows as tumblebug, and wondered at one moment how it knows so much, at another how it knows so little. In the one case, with infinite care and patience its eggs are inclosed in the little ball of dung which insures to them an even temperature and safe hatching, and this it rolls over or around all obstacles till a place of safe deposit is attained; in the other, any small, round object arouses equal but aimless zeal, and the tumblebug, compelled it would seem by irresistible impulse, spends its energy on a bit of wood or stone.

This is fatuity, entertaining to the student of bug nature, who, if philosophical in his tendencies, naturally carries out the analogy into human life. Like the tumblebug, a multitude of human beings are engaged in rolling any round and rollable thing that comes in their way, and herein lies the reason of the enormous per cent. of business failures recorded yearly in Bradstreet, and the larger mass of unrecorded failures in friendship, in love, in marriage—in short, in all ill-considered, hastily-formed human ties and relations. This is the tragic side, yet with a gleam of comedy in its perverse manifestations, over which, we may be sure, the higher powers smile with much the same sense of gentle wonder and curiosity as fills the watching child.

The tumblebug habit, however, does not confine itself to human relations. It enters no less into occupations and general interests, even into what we call cultivating our minds. And at this point, from the list of typical cases life affords, we have one, fatuous to an unbelievable degree, yet going on calmly and labeled "progress" by every one involved.

There is a little town in Kansas—it might also be in Maine or Pennsylvania or North Carolina or anywhere that the tumblebug habit prevails, but it is in Kansas. This singular State suggests to the Eastern mind chiefly cyclones, grasshoppers and mortgages, but it is characterized also by the determined push forward that underlies all life in an increasing ratio from the Mississippi to the Pacific slope. This town, the seat of a minor college, owns also the curious conservatism of its early settlers, too busy wrest-

ing a living from unruly soil and perverse elements to take any note of general progress for the world at large. Ignorance owns conservatism as its firstborn child. So it chanced naturally that sanitation is counted a notion and a Board of Health another—nor does argument do more than clinch these opinions.

Up and down a street, old for Kansas since it numbers over fifty years—a street lined with comfortable-looking houses—outhouses and barnyards are all within easy draining distance into the wells. Autumn for a good many years has brought an outbreak of typhoid fever which is a source of perennial surprise to the townspeople. On a little hill above the town is a small reservoir which supplies the fire department and the seven houses known to have bathtubs. The remainder of the 3,700 inhabitants wash as they can. Sanitary journals of various orders are in the reading-room of the little college library, but if in Sanscrit could not be of less practical application, hygiene being taught only to girls in one term of the senior year just as their relation to college is ending.

To the college, and indeed to all Kansas, the head of the State Board of Health sends out each year his appeal to the people to boil all drinking water, knowing well that the mass will not read his reasons as set forth, that it is thus the merest form, and shaking a discouraged and pessimistic head as the returns of typhoid for the State begin to come in.

"If the women cared," said one of his most valued assistants some two years ago, "something might be done. Wherever they do care it has been done. But for the most part there are just two kinds of women in Kansas, or at any rate I don't know but two—the pious ones that call a case of typhoid a dispensation of Providence, and the scoffing ones that say, as they have to me many a time, 'Shucks! as if boiling water made any difference!'"

"Yes," pursued the unhappy little doctor, gradually working himself into a rage, "I went up to that place and stayed a fortnight. Nasty? You'd better believe it. I was in the house of a first-rate woman, too, young and brisk, tremendous worker—regular Kansas cyclone herself—public school graduate, but no more notion of living than a young prairie dog, nor as much. Had a girl of ten, nervous, anæmic little sinner, fed on coffee and hot cakes mostly. Schools don't teach how to live. I tell you our system, except where here and there wisdom is taking hold of it, is the grave of intelligence.

"Well, I came home one afternoon and found a lot of women in her parlor—a woman's club. Good thing, too, but what do you suppose they were doing—these women, with an epidemic in their midst and every drop of drinking water packed with typhoid microbes? Taking the Chautauqua course in German literature, the most of them with precious little knowledge of our own.

"I've got to do Herder next time," said Mrs. G. at supper. 'Jeewhitaker! There'll have to be some one alongside to pronounce them names for me!'

"And that woman worried out a paper on Herder with the aid of an old volume of Blackwood from the college library. I went to hear her read it the next week and

at the end rose up, complimented the club on its energy and asked if it wouldn't turn some of it into the study of hygiene and its application to the everyday town life. The president grew red as a turkey cock, and came to her feet in a moment.

"I don't know as we need to have our duty pointed out by a stranger," she said. "Sickness is part of our earthly discipline, and I'd like to know where'd we be if it wasn't for just such trials to develop us? I think there is too much said about our insides, anyway, and I have to say that I should never encourage the club to drop things that are very elevating and cultivating for things that are none of our business."

"You think this is a joke—an exaggeration? I wish it were. It's sad, sober truth, and what to do the Lord only knows. Her lesson came when her oldest son died of typhoid, and she got it into her head at last that she might be responsible. Wherever there is a case of typhoid somebody deserves hanging, and that's a fact. If capital punishment is to go on, let it be for the fool folk that foul their own drinking water. I came across one woman's word the other day that means something," and as I murmured, "the tumblebug habit again," the little doctor threw back his head and in his deepest voice recited:

"A man would build a house, and found a place
As fair as any on the fair earth's face:
Soft hills, dark woods, smooth meadows richly
green,
And cool, tree-shaded lakes the hills between.
He built his house within this pleasant land.
A stately, white-porched house, long years to stand;
But rising from his paradise so fair
Came fever in the night and killed him there.
'O lovely land,' he cried, 'How could I know
That death was lurking under this fair show?'
And answered Nature, merciful and stern,
'I teach by killing; let the others learn!'"

Susanne's Visit to New York

BY FRANCES J. DELANO
PART II.

Every day Aunt Amelia and Susanne went somewhere, and every night the homesick child took one button out of the box. At last the whole fourteen buttons were gone—not one left. Then Susanne, in the joy of her heart, danced a little minuet all around the great bed, and the grinning face gazing down upon her looked quite funny, not a bit like Aunt Amelia. In the morning, when the white-capped young lady, whom Susanne had been told to call Sara, came to dress her, Susanne had her clothes all on and her things were put carefully into the little trunk.

"I'm going home today, Sara," said Susanne, her heart bounding joyfully.

"Why, bless the child!" exclaimed Sara, "ye ain't ever going home alone?"

"O, no! Aunt Amelia's going to take me. Grandfather said I was to come back in two weeks, and it's two weeks today, because the buttons are all out of the box."

"Well, now, Miss, yer Aunt Amelia don't never mean to take ye today. She's after giving a grand ball this night, and we're a-cleaning up for the caterer this minute."

Susanne looked into Sara's face to see if what she said could be true. Then Sara, seeing the light all die out of the little face and the great eyes fill with trouble, just took Susanne in her arms and tried to comfort her.

"Now don't worry, Miss," said Sara, "your grandfather'll be sure to send for ye, and I'll be after writing to him myself—I will if I lose my place. Now come along and eat a nice breakfast."

While Susanne was eating breakfast she looked into Aunt Amelia's face.

"Grandfather said I was to come home today. Are you going to take me?" she asked.

"Why, my dear," said Aunt Amelia, "I'd forgotten all about it, and I have invited a great many people here tonight, so of course we can't go. But you don't want to go home so soon. We'll go in a week or so, and tonight you shall sit up a while and see the ladies. You'll like to see them, won't you?"

Susanne shook her head. "It's fourteen days and I want to see grandfather," she said. Just then Aunt Amelia's eye fell on something very interesting in the morning paper and she didn't hear Susanne's reply.

After breakfast Susanne went upstairs, and, taking some of the things out of the little trunk, she tied them into a bundle. Then she counted her money. There was a bright fifty-cent piece and ten pennies. "Fifty cents will buy the ticket," she said to herself, "and ten cents will buy grandfather some lozengers."

All the morning Susanne went about the house with a beating heart and a strange little gleam in her eyes. After lunch, when Aunt Amelia was taking a nap and Sara was in the laundry ironing, Susanne put on her hat and saccue and taking her little bundle under her arm she went out of the house and down the street. When she reached the corner she turned and looked back. "If something inside me was to tell me to go back I couldn't, because I don't know which house Aunt Amelia lives at," said Susanne to herself, with a joyful little flutter about the heart. "I know where the depot is, I couldn't miss it if I tried 'cause there's a great high railroad to it."

After reaching the station Susanne bought grandfather's lozenges and then she wandered about until she found the ticket office.

"I want a ticket to Pleasantvale where grandfather lives," she said to the man, putting the fifty cents through the grating.

"A dollar and a half," said the ticket agent, pushing back the fifty cents and turning to wait on another purchaser. Susanne took the money and sat down on a seat nearest the ticket window. She had never dreamed that fifty cents wouldn't buy a ticket, she thought it would buy anything that ever she could want. She was so dazed that she didn't try to think what she was to do next. She just sat still and watched the long stream of people. Every one of them seemed to have money enough to buy their tickets, and sometimes the ticket man gave them more money. Susanne couldn't understand it.

For a long while she sat still, her eyes growing larger and darker with trouble. By and by her heart gave a bound and she stood up straight holding her bundle. There, coming down the great room, was a man with white hair like grandfather's and a pleasant face like grandfather's. He was very large—ever so much larger than grandfather—but Susanne didn't mind that, he looked like grandfather in the face and she knew that he would take

care of her. Susanne waited until he came quite close. She did not know that he was the Reverend Dr. Campfield and that quite a number of distinguished-looking ladies and gentlemen were waiting for an opportunity to speak with him. She only knew that he would be kind like grandfather, so she went softly up to him and took hold of his hand.

The great man looked down into the little troubled face and then he picked her up as if she were a feather. To be lifted so suddenly out of all her troubles was such a relief that Susanne put her head down on the broad shoulder and burst into tears. The great man didn't seem at all troubled because Susanne cried; he just held her tight and kept on talking to a gentleman that was with him. Susanne cried just as long as she had to. When she felt better she held out the fifty cents and told the great man all her story—how she came to New York with Aunt Amelia, and how she had kept run of the days by means of the buttons in the box; how the grinning face, which looked like Aunt Amelia, frightened her nights, and how the black man was always standing around when she tried to eat; how grandfather was waiting for her, and how all the people had money enough to buy their tickets, all but her, and she didn't know what to do until she saw him.

"You look like grandfather," said Susanne, simply, "only you're big and grandfather isn't; but your face is good and your hair is like grandfather's," said Susanne, touching it softly. "Are you anybody's grandfather?"

Then the great Dr. Campfield turned to his companion. "I'm sorry," said he, "but you will have to excuse me to the company this evening. I think I must make the acquaintance of this little lady's grandfather."

Several hours later the great man with the pleasant face and white hair and the little man with the pleasant face and white hair sat talking together. Susanne was fast asleep in her own little bed.

"You see," said grandfather, "I'm old and can't live as long as Susanne'll need me and Aunt Amelia would do well by Susanne. She's got a plenty."

"Ah, yes," replied the great man, "Miss Stiffneck has a deal of wealth. But when your little granddaughter reaches the age of eighty and looks back over the road as we look back tonight"—here the great Doctor paused and gazed into the fire—"she will want something then," he continued, "that shall make the past of blessed memory and that shall strengthen her hold on eternity. Miss Stiffneck's money will not count then."

After a while grandfather withdrew his gaze from the fire. "I guess," said he, "as long as I'm spared to Susanne I'll keep her by me."

Our ancestors for some occult reason held early rising in high esteem. Why burning fire and candle light in the morning, when everything was cold and dreary, should look so much more virtuous and heroic than sitting up a while at night, when the house was warm and everything pleasant, is one of the mysteries to be solved only by the firm belief that the easy, comfortable moments were the seasons especially susceptible to temptation, and that sacrifice and austerity were the guideposts on the narrow way to right living.—*Amanda M. Douglas.*

Closet and Altar

Thus saith the Lord of hosts, Consider your ways.

Grant, we beseech thee, Almighty God, unto us who know that we are weak, and who trust in thee because we know that thou art strong, the glad some help of thy loving-kindness, both here in time and hereafter in eternity.—*Roman Breviary.*

The simple heart no care perplexes,
That robs the world of all content;
Envy nor strife his spirit vexes
Who lives in that calm element.
He cherishes his hidden treasure,
Unruffled by the worldling's spite:
If others ask to share this pleasure,
Simplicity tastes true delight.

—G. Arnold.

Love is implied in a gracious faith. It is an ingredient in it and belongs to its essence and is, as it were, the very soul of it, or its working, operative nature. As the working, operative nature of man is his soul, so the working and operative nature of faith is love. And so faith is, in some respects, implied in love; for it is essential to a true Christian love that it be a believing love.—*Jonathan Edwards.*

One glance of God, a touch of his love, will free and enlarge the heart, so that it can deny all and part with all and make an entire renouncing of all to follow him.—*Archbishop Leighton.*

O, it is life indeed to live
Within God's kingdom strangely sweet;
And yet we fear to enter in,
And linger with unwilling feet.
We fear this wondrous rule of thine,
Because we have not reached thy heart;
Not venturing our all on thee
We may not know how good thou art.

—Jean Sophia Pigott.

We need no new revelation; what we need is stimulated and spiritualized senses to understand the old. So excellent is saving knowledge that those who have but touched the fringe of truth have wrought the works of God. But to those who search Christ as the Wisdom, he will be revealed also as the Power of God.—*W. R. Nicoll.*

What can I do but trust thee, Lord,
For thou art God alone?
My soul is safer in thy hands,
Father, than in my own.

—F. W. Faber.

Almighty God, help us, we pray thee, to walk by faith, not by sight, and to endure as seeing the invisible. Help us to honor Jesus Christ with our deepest trust, to put ourselves into his holy keeping and to draw our inspiration from his infinite love. We would have our conversation in heaven; we would live away from earth; we would drink of the river of thy delights. We bless thee for the rewards of faith which we have already enjoyed, for our dominion over time and for our mastery over the flesh. We would still further know the blessedness of faith in thee and in Jesus Christ. We would never doubt thee. In the darkness we would hold thy hand, in the light we would see thy face, in the storm we would hear thy voice, and in all things would see proofs of thy wisdom and care. Amen.

Mothers in Council

CORN BREAD AND BERRIES

At a missionary meeting not long ago a lady who had spent some years teaching among the Mountain Whites told of the great poverty of her scholars. As an illustration, she said she had often looked into their lunch pails and found nothing but corn bread and berries!

However this may have impressed the majority of her hearers, there were some who wished that as sensible lunches might be found in the baskets of all well-to-do children from comfortable homes. After all the instruction that mothers have had, it is a surprising fact that many of them still allow their children to carry lunches consisting of pie and cake. Indeed many times, instead of taking the trouble to have a suitable lunch put up for them at home, they give them money to buy something at the baker's. This is usually spent for sweet buns, cream puffs, chocolate éclairs or something similar, just the food that children who spend several hours studying in a close schoolroom ought not to have.

Undoubtedly it is a trouble to put up dainty, attractive lunches, and few servants can be trusted to attend to it properly. It is one of the things which require thought and planning, as well as interest in the individual for whom the lunch is prepared. When a child turns from her lunch in disgust, saying, "I'm so sick of taking out two pieces of bread and butter, a doughnut and a piece of pie," it is pretty evident that her mother has not sufficiently interested herself in the child's physical welfare.

Entire wheat bread is of especial value to growing children, and carefully made sandwiches of this bread are generally liked by them. A good way to make them at first is to have one slice of white bread and the other of brown. The slices should be cut thin and, if meat is used for the filling, it should be of the choicest, and either minced fine and spread closely or cut in thin, dainty slices and pressed down so that it will not drop out. The sandwiches should be first wrapped in paraffin paper and then in a napkin. Fruit of some kind, or berries, should accompany every lunch, and in winter nuts, cookies, plain cake or homemade candy may be added. Daintiness and variety should always be considered, though it is of the first importance that wholesome, nutritious food should be provided.

"There's no use in my putting up any lunch for Marion," said a kind-hearted mother, as she opened her daughter's lunch box. "She brings it back home half the time and I'm not sure but she throws it away the other half."

As I looked at the sandwiches made of thick slices of not too attractive bread and "hunks" of cold meat, the big piece of chocolate layer cake and the pickle all jumbled in together, so that the bread was daubed with chocolate and the cake smelled of vinegar, I did not wonder that the delicate girl could not force herself to eat it.

"Let me put up Marion's lunches the week that I'm here," I asked, and permission being granted, I exerted myself to make the very best use of the materials at hand. The result was that Marion's lunch box came back empty all the rest of my stay.

"That celery was splendid this noon," said Marion one night. "Why didn't you ever think of putting it in, mamma? And those peanut sandwiches! Why, I believe I could have eaten a dozen more. Are they really made of the very same bread that those old thick ones used to be made of? Does just cutting them thin and in pretty shapes make all the difference?"

"It's the very same bread," I answered.

"And I don't see why you can't eat one kind just as well as the other," said Marion's mother. "It's just the same thing, only one happens to suit your fancy better than the other. I'm thankful enough to get something that you can eat, but I do wish it wasn't quite so much trouble!"

Yet since good food is necessary for the proper physical and mental development of school children, and these years of growth are in some respects the most important of their lives, does it not pay to take the trouble? Better the corn bread and berries of the poor little Mountain Whites than the unwholesome sweets, carelessly thrust into the lunch boxes of some of our Northern boys and girls.

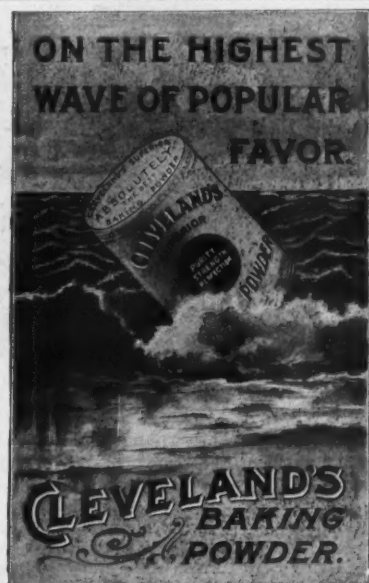
MARTHA C. RANKIN.

TRULY UNSELFISH PARENTS

I think that "Inquirer" and "Amy B. Fisk" in two recent issues have not clearly in mind the true definition of selfish and unselfish. A truly unselfish parent will often do things which are hard for her to do, which may even appear very selfish, in order that her children may learn by experience the blessedness of giving up unselfishly. There is a vast difference between giving up, or effacing one's self and true unselfishness. If a mother requires constant suppression on the part of her children and a constant yielding to her own comfort and selfish wishes, it seems to me that there is danger that the children will become sullen in their giving up, so that their actions will not express any nobility of aim or really unselfish character.

A. E. M.

There are natures in which if they love us we are conscious of having a sort of baptism and consecration; they bind us over to rectitude and purity by their pure belief about us; and our sins become the worst kind of sacrilege which tears down the invisible altar of trust.—*George Eliot.*



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The Conversation Corner

THE first thing for this Corner is to restore the story so aggravatingly "left over" by D. F. last week. The lady was in my house at the time I was writing and related it to me as a reminiscence of her father, who was a New Bedford sea captain in the olden time. In a dark, stormy night he sent a sailor aloft, who soon came down much frightened, saying that there was a man or ghost up there who sang out to him, "Blows hard, brother!" He sent another man up, who came down with the same report. The indignant captain then sprang into the rigging himself and went up. When he had nearly reached the masthead, he heard plainly the same words, "Blows hard, brother"—which was true. He put out his hand and grasped—a bird, which proved on reaching the deck to be a parrot! It was supposed to have got astray from some other ship, as they were very far from land in the Pacific Ocean.

The animals which adorn our page this

der is also at the foot of the Rockies. You should see our mountains now! The old flatirons just shine in the sunlight. I don't suppose you know what the flatirons are. They are high cliffs that stand upon the sides of two mountains and are seen nowhere else. They are very sharp. Last summer I rode up in the mountains on our new railroad, the Colorado & Northwestern. The scenery was grand. But I was frightened. I was afraid we were going to roll down the mountain. But we didn't. The University of Colorado is located here, and also the Texas Colorado Chautauqua. How are Kitty Clover and the General? My cats send their love to them.

Your loving friend, MABEL C.

The pictures Mabel sends show wonderful mountains just back of the town. How I would like to see them! When I was in the Rockies, I spent the night at Golden, but did not have time to go on to Boulder and go to Grey's Peak too. But I am sure Mabel did not live there then!

OAKHAM, MASS.

Dear Mr. Martin: I enjoy reading your Conversation Corner very much and thought that I should like to belong to it. I am ten



week are all land animals, belonging to the prairies of Dakota, although I will not affirm that they are not also found in other parts of the country, and in some other countries. Here is a letter from one of them:

ELBOWOODS, N. D.

Dear Mr. Martin: I have not written to you for a long time. I inclose a picture of myself on my pony and a friend of mine behind me, on the black horse. We are having pretty cold weather now with very little snow. There are a great many snowbirds here now. We are having fine skating on the river. I received a pair of skates for Christmas and have learned to skate. I drive to the river with my horse.

EVAN H.

P. S. The dog in the picture is my dog Dan.

Is your dog Dan barking or laughing, Evan? I suppose the river is the Missouri, for our old Cornerers will remember that Evan lives at the missionary station of the Fort Berthold Indian Reservation on the upper Missouri. He sent to the Cabinet two or three years ago the model of a buffalo-skin boat in which they paddle on the river, and at another time the Indian children sent a small contribution out of their poverty for the Armenian orphans.

BOULDER, COL.

Dear Mr. Martin: Seeing a letter from Colorado Springs in the Corner, I thought you ought to have one from Boulder, too. Boul-

years old and in the seventh grade. I have never been to Boston yet but think I can come sometime. I have an aunt in the Congregational House. [O, yes, I know her and was talking to her when I had your letter in my hand, but had not opened it then.—MR. M.] How is Kitty Clover? I have a cousin who is always tormenting our cats when he is here visiting.

EVA A.

I declare, I believe that cousin is the same young man that hypnotized the hotel pussy-cat at the "Evangeline" in Digby last summer!

BARTON LANDING, VT.

Dear Mr. Martin: I read the Conversation Corner every week, and would like to become a Cornerer. I am twelve years old. My brother, who died three years ago, had a dog called Grip. He was the pet of the family and showed a strong love for his master. During all my brother's illness he could not be induced to leave the storkroom, but always remained under the bed. After his master's death the dog went about with drooping head. If a dog can look sad, Grip did. He died last summer.

RAYMOND F.

That dog's name doesn't suit me at all—it makes one's head droop to think of it! Where is your "Landing"? On a canal? a river? When I was there Barton seemed too far from Memphremagog to need a lake "landing."

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"THE RAINBOW"

The query about the "Rainbow" poem in Feb. 16 has had to the date of this writing seven answers, just the number of the rainbow colors, besides one anonymous letter, which of course does not count.

WATERLOO, IO.

... The verses of "The Rainbow" may be found in the old American First Class Book. It is a poem of fourteen verses of four lines each, by Campbell. Your correspondent quoted the first verse and two lines of the second verse, the other two being:

And the smile of her promise gave joy to the hours,
And flush in her footsteps sprang herbage and flowers.

MRS. D.

The reference to Campbell must be because that poet wrote "To the Rainbow," quite another piece, beginning:

Triumphal arch, that fill'st the sky
When storms prepare to part,
I ask not proud Philosophy
To teach me what thou art.

The only credit of authorship is that given below, as I now find in my copy of John Pierpont's famous reader, to which I referred at first for the piece, but somehow missed it.

WORCESTER, MASS.

Dear Mr. Martin: In response to T. C.'s inquiry, the American First Class Book (which was my school reader nearly sixty years ago) has the desired verses, entitled "The Rainbow," from "Baldwin's London Magazine." Its impression on my mind has never been effaced, and I never see the bow of promise without recalling some of the lines.

MRS. C.

BOSTON.

... The piece may be found in Pierpont's American First Class Book (sometimes known as Pierpont's Fifth Reader), "revised and improved edition," Philadelphia, 1854. If I remember rightly, it appeared in a previous edition, before it was "revised and improved." The piece is well remembered by me as having been read in the Lawrence School, South Boston, or in the Mather School, as that school was previously called, when I attended school from 1832 to 1836.

A. C. V.

BOSTON.

... As I saw the quotation, "The evening was glorious," etc., it was like meeting an old friend, for I learned it many years ago when a schoolgirl. I immediately found it in my American First Class Book.

J. S. C.

GEORGETOWN, MASS.

"The Rainbow" can be found in the American First Class Book. The title-page is lost from my book. Can you tell me when and by whom the book was published?

MRS. J.

Mine is the sixth edition, 1841, published by David H. Williams, Boston. The first edition was apparently in 1835. If the poem is on page 37, yours is probably the Boston edition.

PORTLAND, CT.

"The Rainbow" may be found in Hillard's Sixth Reader, which was used in East Haddam, Ct., about twenty-five years ago.

C. A. G.

Just as I am "vising" proof of this, one of the Old Folks comes in from Cambridge with the "First Class Book," which he read in, "away down East in the State of Maine!"

DRYDEN'S LINES ON MILTON

SOUTH FRAMINGHAM, MASS.

In the Corner Scrap-Book of Feb. 16 the second of Dryden's lines should be,

Greece, Italy and England did adorn—
Italy instead of Rome. "Rome" makes the line two syllables short.

F. J. S.

L. H. M

What Is Jesus Christ to His Disciples*

By Rev. A. E. Dunning

Some of the most precious words of our Lord we owe to events which roused his sympathy for his disciples in trouble. The excommunication of the blind man from the synagogue moved him to declare to those who had cast him out the parable of the Good Shepherd, which they could not understand but which reveals his inmost heart to his followers. We will take four sentences of this wonderful allegory and try to disclose through them the loving thought of the Son of God for his own.

1. "I am the door of the sheep." There is only one honest way to enter into the kingdom of God, and that is through fellowship with Jesus Christ. Those who claim to exercise authority in the kingdom without that fellowship are usurpers. They are thieves of the places they hold. Jesus had compassion on the multitude "because they were as sheep not having a shepherd." But they were not without those who claimed to be their shepherds. One of this multitude Jesus had recently delivered from physical blindness and had begun to shed light into his soul; and the shepherds, instead of helping him into the light, had taken vengeance on him for presuming to use his vision by trying to frighten him back into darkness, declaring him to be separated from God and his people.

But when the Pharisees had put the man out of the door of the synagogue Jesus appeared to him as the door into the kingdom of God, and he entered, worshipping Jesus as the Son of God [chap. 9: 35-38]. There the story of John leaves him, since the writer's purpose is accomplished, to give the witness of the blind man healed that Jesus was the Son of God. But multitudes on whom Jesus has had compassion have proved his promise to those who enter in through him as the door. They are doing it daily [v. 9]. They are saved. Temptations from without cannot overcome them. False shepherds cannot harm them. They have freedom also. They "go in and go out." Hirelings, thieves and robbers in religious folds value people only as they can use them to maintain their official position and to defend their views. Those whom they cannot so use they seek to ruin. "The thief cometh not, but that he may steal and kill and destroy." But Jesus says, "If the Son shall make you free, ye shall be free indeed"; free to think, to judge, to speak and act only in obedience to the truth revealed to you. They shall be fed also. Ye shall "find pasture." Read now the Twenty-third Psalm. Think on it as a follower of Christ. Has he not introduced you to green pastures and still waters? Has he not sustained you passing through valleys dark with gloom and trouble? Come in through me, Christ says. Trust me. Live my life. And you shall dwell in the house of the Lord forever.

2. "I am the Good Shepherd." I have seen the shepherd leading his flock along Galilean hillsides. Sometimes by a peculiar call he would single out one sheep, which would come to him. It was evident that there was a subtle understanding between him and his sheep. He knew each one and had an individual relation with it.

The false shepherds to whom Jesus was speaking had met the anxiety of a sincere inquirer by excommunicating him from their church because he testified to what had occurred in his own experience. Such teachers still abound. "The tradition of the elders" is to them the Word of God, and they claim to be its authoritative interpreters. They warn those who will not conform to the "standards" to get out of the synagogue before they find themselves cast out. It must have been a great comfort to that perplexed sheep to be assured by the Son of God that

those who had excommunicated him were not shepherds, but only hirelings, "whose own the sheep are not."

The true shepherd leads the sheep. He does not command, he calls, and they know his voice. He first finds the truth by which they may be nourished, and then leads them to partake of it. The true shepherd trains others to be shepherds like himself. One of these sends this message to every teacher: "Tend the flock of God which is among you, exercising the oversight, not of constraint but willingly, according unto God; nor yet for filthy lucre but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." Such counsels obeyed have helped and still help to make the gentlest, bravest, truest men and women who have ever lived.

3. "I lay down my life for the sheep." That is the supreme evidence that Jesus Christ is our shepherd. He comes that we may have life, and may have it abundantly, but in order to that he had to lay down his own life. That is the real test of the shepherd—his love for his flock or the want of it. When men would compel us to accept their teaching on pain of being disfellowshipped, if we refuse we may always test the genuineness of their authority by finding whether they are most in love with their doctrines or with the persons they seek to teach. Those who don't care for the sheep try to drive them when they hesitate to follow, but run themselves whenever the wolf of persecution appears.

Jesus Christ goes before his own and gives his life for their sakes. He knows them. One who thoroughly understands another does not need to compel—certainly not when the understanding is mutual. "I know mine own and mine own know me," said Jesus. That is a statement which defies proof, but it is a matter of experience with a great company of disciples. There may be difficulties which seem unsurmountable in trying to comprehend the atonement. But disciples of Christ enter into a satisfying knowledge of himself. They know him as he knows the Father. They know that he has laid down his life for them, and, if they cannot explain the philosophy of it, they can feel the power of his sacrifice and accept in faith through it deliverance from sin and its penalty.

4. "Other sheep I have . . . and they shall become one flock." These words of Jesus reach down through the ages and enfold you and me. He reaches out beyond the Jews, beyond the years of his earthly life, beyond the first century to the twentieth, beyond the Orient to the Occident, where shepherds have less conspicuous place in society and less striking customs. But not less is his heart of love shown to us by the Eastern shepherd calling his sheep by name and leading them. He knows you. Do you know him? He is calling you with a voice whose thrilling tenderness is the result of laying down his life for you. Do you hear his voice? Then read over and over these wonderful words till they

live again. For nothing that the Saviour of the world has said more fully reveal than do these words the depth and universality of his love for his disciples and his sublime confidence in the final victory of the truth.

The Church Prayer Meeting

Topic, March 12-18. Characteristics of Faith. 2 Cor. 4: 8-18; Gal. 5: 1-6; Heb. 11: 1-6.

Definiteness, positiveness, persuasiveness, charitableness, growth.

[See prayer meeting editorial.]

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* The Sunday School Lesson for March 19. Text, John 10: 1-21.

Progress of the Kingdom

THE WORLD AROUND

Shall the Gospel Be Accommodated to Unbelief? To Prof. Max Muller's contention that what India needs now is the formation of some eclectic system of theosophy which, by blending the esoteric teaching of Christianity with the speculations of Hindu philosophers, will save India, an able writer in the last *Church Missionary Intelligencer* turns his attention. He holds that "Christianity is not a philosophy; it is the answer to all philosophies; it is life." He points out that no system of philosophy has ever commanded or can ever command the assent of any large proportion of the human race. "What attempt to unite the morality of the gospel with any form of philosophic theism," he asks, "has ever succeeded in the world? . . . Our own age has seen in India the rise and already sees the waning of the Brahmo-Samaj, the Prarthana-Samaj, the Aryo-Samaj and other similar attempts to modify Christianity and to adapt it to the needs—the supposed and not the real needs—of the Hindu, who is too proud to enter the kingdom of heaven as a little child, as a Paul of Tarsus, an Augustine, a Clement of Alexandria did. . . . Men forget how often the experiment has been tried and failed—the lost harmony between the soul and its Creator can never be restored by ignoring the discord."

Amity Among Baptists. Friction between the American Baptist Publication Society and the Baptist Home Mission Society having developed respecting their respective spheres of operation in the United States and in the West Indies, each society recently sensibly decided to appoint seven men to arrange a *modus vivendi*. This they have done, and their joint verdict has been ratified by the directors of each society. This is an admirable precedent.

A Universalist Mission to Japan. The Universalists of the United States have just dismissed from the church in Charlestown, Mass., Rev. G. I. Keirn, who with his wife will soon sail for Japan to re-enforce the mission established there in 1890. Mr. Keirn seems to be a man imbued with the true missionary spirit.

The Strain on Officials. Do We Realize It? The recent death of Rev. Dr. Gillespie of the Presbyterian Board of Foreign Missions gave his pastor an opportunity to say at his funeral some things which are applicable to officials of similar societies. He said:

I have known Dr. Gillespie for eleven years. And he has always seemed to me like a man overdriven and overworked. The great Presbyterian Church is not always grateful. Criticisms often unkind and sometimes unjust are made upon the administration of our boards. In a sister board, the force of secretaries has been reduced and men have been heard to complain because so much money is spent in administration. Alas, how little the church knows! I am reminded that Dr. Gillespie's is not the first life that has been sacrificed in the work of the Foreign Board. The late lamented Dr. Mitchell died a martyr to the same cause. I stood close to him in the last years of his life. Often he said, "I know I am killing myself in the work of this office, but I love it," and he stayed till the last.

The International Conference. Those who have, from the very inception of it, had upon their shoulders the hard work of getting the Ecumenical Missionary Conference, to be held in New York, April 19-30, 1900, wisely started have felt the importance of securing the co-operation of the Protestant Episcopal Church. It was not that this communion is so large, or that it plays so large part in foreign missions. It was rather the logic of the situation, namely, that a conference in which comity in the field should be a prominent topic should have in it some evidences of comity at home. The task of interesting this communion was by no means easy. The happy outcome is that two at least of the foremost men in that church, both bishops and representing differing ele-

ments, have taken a stand in favor of the conference. This is a new straw pointing toward the success of the meeting next year.

Great Britain in the Soudan. It should be noted that Great Britain has assured the inhabitants of the territory in Africa over which she has recently acquired authority through the defeat of the Khalifa at Omdurman that no efforts to convert them from their present religious faith will be tolerated. The Gordon Memorial College at Khartoum will educate young Mohammedans for service as administrators and warriors under, and subjects of, Great Britain, but nothing will be done to proselyte them. Moreover, as we understand it, the British ministry has given pledges that British subjects who might desire to enter the new territory as Christian missionaries will not be permitted to do so. If this be true, it will of itself settle the problem which the United Presbyterians of this country have been debating, namely, whether they should extend their already thoroughly entrenched mission work in Egypt. We trust that this policy of exclusion will not continue longer than may be demanded by immediate, prudential considerations.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 3

Mrs. A. C. Thompson, the leader, spoke of the compassion and patience of our Lord towards those who caviled and of his own declaration, "I am the Light of the world."

Miss Child reported Mrs. Alice Gordon Gulick and the young ladies who accompanied her as having made a safe voyage across the Atlantic, in spite of rough seas, a lower barometer at one time than the captain had ever experienced before, an electrical storm and a ball of fire falling into the water very near the ship. Leaving the young ladies in Paris, Mrs. Gulick went directly to Biarritz, where the warmest welcome awaited her Feb. 17. Special prayer, led by Miss Atkinson, was offered for Mrs. Gulick's success.

Miss Child called attention to the weakened force in the Marathi Mission. It would have been scarcely less than a miracle if, after the strain of famine and plague experiences, some of these sympathetic and untiring workers had not given out, so that present conditions are not wholly unexpected. Mr. and Mrs. Henry Fairbank and Mr. and Mrs. Winsor are now in this country. Mr. Abbott and his sister must have a rest. Mrs. Ballantine must come home and Miss Gordon needs a vacation. Few will be left to do the work which keeps the hands of the entire force always full.

Miss Kyle gave interesting extracts from a letter from Miss Gordon at Wai. Sickness among her native helpers has not only increased her care in superintending schools but she must also sometimes step into the teachers' places. More than seventy pupils attend the Sunday schools. Work among the women is encouraging and it is not strange to find some who say they believe in Christ but hesitate to declare it. The help given the people last year in their distress has won the confidence of many who once would not listen to the white strangers. Some of the orphan children have taken new names. One boy has a name meaning "always happy," another "honest." To the busy Westerner the little value placed upon time among Orientals is most striking. A man may sit all day long upon a post or stone to throw stones at the birds invading the crops.

Mrs. L. S. Crawford being asked to tell how it would seem to the missionaries if the great pressure from lack of funds were removed said she could hardly tell how it would seem, that being left to the imagination. She then explained how estimates are made in the stations and then decided upon by the mission, and that many needs which seem absolutely imperative are never so much as mentioned in the requests, even in the "contingent list," also making it very clear that when one part

of the work is curtailed other parts suffer with it.

Miss Child expressed the conviction of the executive committee of the Woman's Board that a forward movement must be made and the desire that the closing year of the nineteenth century may witness such a movement. A circular letter has just gone out through the branches to all the auxiliaries asking that Wednesday, April 12, be observed by meetings of these societies and by individuals in their homes as a day of special prayer for advance in the work. Let there be more prayer, more work and effort to enlist others.

Education

— During recent special meetings more than 150 students at the Tuskegee Institute in Alabama signified their desire to become Christians.

— The faculty of Doane College, Nebraska, voted unanimously that it is inexpedient to change the Day of Prayer for Colleges from the last Thursday in January to the second Sunday in February.

— Wellesley is to have a new dormitory, to cost \$60,000. This amount is to come from a bequest of Mrs. Martha S. Pomeroy of Washington, D. C. It is expected also that the college will eventually receive a considerable sum in addition, as it is the residuary legatee.

— Fortunate Vassar, to be able to keep its honored president, Dr. Taylor, and wise Dr. Taylor, to discern that Brown University can offer him no larger opportunity of usefulness than he has already. His call to the latter institution will result in bringing new gifts to Vassar, some of which are already promised, while more are in prospect. Important improvements are projected which are now assured. As it is, the college is one of the most attractive we have visited. Its beautiful grounds, its splendid gymnasium, the healthfulness of its students, the harmonious relations between them and the faculty, the *esprit de corps* and the religious earnestness manifested give assurance that Vassar is a safe and desirable place for young women who seek a liberal education.

Christian Work and Workers

The American Sunday School Union will celebrate in the Academy of Music, Philadelphia, its seventy-fifth anniversary, May 25. Prominent speakers and representatives of the union from all parts of the United States will be present.

So far as positively known the engagements of the Yale Band, soon to visit the eastern section of the country in the interest of foreign missions, are: March 4-10, Albany; March 11-17, New York; March 17-24, Brooklyn; March 24-28, Springfield, Mass.; March 28-31, Worcester, Mass.; April 22-28, Providence, R. I.

Sunday school circles are already discussing the coming ninth international convention at Atlanta, Ga., April 27-30. One fare, railway rate, will probably be granted with the usual first-class accommodations. The special train for New England leaves Boston Monday noon, April 24. Luray Caverns are to be visited upon the way, and Chattanooga and Washington during the return trip. Full cost for transportation and of the side trips will be given later. The convention will meet in the Opera House. Delegates must receive appointment from State Associations. Hospitality is offered by Atlanta to all such. Some of the notable features of the program are addresses on Work Among the Colored People, by Rev. L. B. Maxwell; on the International Lessons, by Rev. John Potts, D. D.; Report for the Committee, by Rev. A. E. Dunning; and addresses by Prof. H. M. Hamill and the president, Hon. S. B. Capen. Conferences of field workers, primary union secretaries, special presentation of normal training, grading and visitation, mass meetings for white and colored children will add interest to the gathering.

LITERATURE

BOOK REVIEWS

LIFE AND LETTERS OF LEWIS CARROLL

Mr. S. D. Collingwood, author of this biography, has done his work somewhat loosely, yet has produced a readable volume abounding in interest. It is one of those contradictions of nature which sometimes exist that "Lewis Carroll"—whose real name was Charles L. Dodgson—was at once the author of the most extravagantly fanciful, nonsensical books ever written for children—*Alice in Wonderland*, and *Through the Looking-Glass*—and also of a number of the profoundest, most technical and, to ordinary minds, most incomprehensible of treatises upon the higher mathematics. It is difficult to determine whether he revelled with more delight in the realm of the imaginary or in that of the exact and precise. When a man in his leisure hours amuses himself with mathematical problems of the most intricate and baffling character, and even sometimes dwells upon them in his dreams, one seldom looks to him for any contribution toward the amusement of the very young, but Mr. Dodgson was as passionately fond of children and took as much pains to interest and amuse them as any one else on record, and with wonderful success.

He must have been a somewhat eccentric yet a rather fascinating man. He never married, but passed his mature life as an officer and teacher at Oxford University. He took orders in the English Church, but, because of an impediment in his speech, without any expectation of devoting himself chiefly to the work of the ministry. He never had a parish, and what preaching he did was desultory, although evidently acceptable to his hearers. He was a man of profound religious temperament and character, strict in his own observances, although tolerant towards other people, and in spite of being quiet, retiring and somewhat shy, he gained and used nobly a wide influence. He had a large circle of friends, including many distinguished men and women, and he cherished his friendships warmly. Of course he has become far better known by his books for children than by his more learned writings, although to this day doubtless thousands are unaware of his real name and know him only by his *nom de plume*.

Mr. Collingwood, his nephew, has written a sympathetic and pleasant narrative of his character and career, going considerably into detail, and evidently, and we have no doubt judiciously, leaving some omissions. The result is a picture of his subject distinct, well rounded and gratifying, and it impresses particularly the fact that true spiritual earnestness always finds a way to assert itself and to make itself helpfully felt. The book is illustrated somewhat freely, and there is much in it which the children will enjoy, although it is not intended especially for them. [Century Co. \$2.50.]

THE FOUNDATIONS OF ZOOLOGY

This is the fifth volume in the Columbia University Biological Series, and is by Prof. W. K. Brooks. Of course it is intended for specialists primarily, although much in it is of general interest and value. Several of the papers already have been published, in substance, in the *Popular Science Monthly* or elsewhere. Its main purpose is to show that life is a response to the order of nature, from which it follows that biology is the study of response, and that the study of the order of nature to which response is made, as well as the study of the living organisms which respond, are involved. Life is still further defined as that which, when joined to mind, is knowledge—knowledge in use. Neither definition of life seems quite satisfactory, although each represents an element of truth.

After an elaborate introduction the author discusses Huxley and the problem of the naturalist, and then goes on in successive chapters to consider such topics as these: If

Acquired Characters Are Inherited, as Some Believe, What Is the Value of this Factor in Natural History? Lamarck and the Value and Effectiveness of His Reasoning; Migration in Its Relations to the Teaching of Lamarck; the Relation of Zoology to the Philosophy of Evolution, in connection with which theme the views of Galton and Weissmann on inheritance are examined; Darwin and His Theory of the Origin of Species; Natural Selection and the Antiquity of Life; Natural Selection and Natural Theology. Paley's Old Argument from Design and the Mechanism of Nature also are discussed, and the closing chapter examines the views of Agassiz and Berkeley, pointing out the insufficiency of the reasoning of each.

The volume does not leave as clear and definite impressions as it ought. There is a notable lack of a sharply outlined plan, which may be due to the fact that many of its chapters apparently have been written at different times and for different purposes, and have been grouped together to make a book. One of the impressions most strongly left upon the reader's mind is that of the noncommittal position of the author upon many points. He is wisely cautious, if not too much so. He does not agree, for example, with those zoologists who hold that life has been proved to be a matter of physics and chemistry, but he sees no more reason for controverting them than for accepting their views and holds his judgment in suspense. He even goes so far as to insist that a true scientist denies that he knows anything of causes as necessary antecedents or of effects as necessary consequences. He simply knows that certain things happen in a certain order, and that wherever these things happen the same order is observable, from which he naturally reasons that it is probable that the same events always will occur in the same order.

But this is as far as he is willing to go. He refuses to admit one's right to assume that they must occur in that order. This position will strike most thinkers as extreme. He carries out his theory resolutely and claims that the ultimate establishment of mechanical conceptions of life has no bearing, either positive or negative, upon the validity of such beliefs as the doctrine of immortality. All in all, the book, although it evidently embodies the results of much study and research, leaves one somewhat at a loss. It does not seem to take the reader along through a sufficiently apparent course of reasoning to a distinct conclusion. Possibly experts in its department of science may be able to discern in its pages more unity and method than are apparent to others. But such a book ought to be so written that any mind of ordinary intelligence may be able, by examining it carefully, to discover at least what it undertakes to do, and how, and as to this we confess ourselves somewhat in doubt. [Macmillan Co. \$2.50.]

RELIGIOUS

Rev. M. F. Sadler continues his commentary on the New Testament with a volume on the epistles of Paul to Titus, Philemon and the Hebrews [Macmillan Co. \$1.50]. The work has the characteristics which we have commented upon in connection with preceding volumes, those of scholarly work expressed in popular language, and evidently intended for the use of the ordinary reader. Verse by verse the epistles are examined and explained, and the comments are brief, lucid and admirably adapted to the needs of the Christian student.

In *An English View of Christian Science* [F. H. Revell Co. 35 cents], by Anne Harwood, we have what she terms an exposure. It is a statement of her personal experience. Having become prostrated by overwork until she had become a nervous invalid, she had recourse to a disciple of Christian Science for healing and instruction, and found, as so many others have found and as so many more will find, that Christian Science is a delusion and a snare, and that the greed of gain was altogether too conspicuous a motive on the part of the alleged

healer. Her experience was not wide enough to cover all cases, but, within its own range, its record is a convincing testimony, impressively given, of the emptiness and spiritual peril of the claims of the Christian scientists.

The Transformation of Hawaii [F. H. Revell Co. \$1.00], by Belle M. Brain tells, for young people, how American missionaries gave a Christian nation to the world. The familiar story is retold simply and pleasantly, but with less reference to the facts of Hawaiian history in general than to the special topic selected, the bearing of Christian missions upon that history. Several hymns and the Lord's Prayer are quoted in the Hawaiian tongue. There are a number of illustrations and the book is written in a readable and agreeable manner.

Rev. Dr. L. A. Banks has gathered a large number of anecdotes and incidents illustrative of one or another spiritual truth or duty into a volume called *Anecdotes and Morals* [Funk & Wagnalls. \$1.50]. They are not intended for connected reading but will serve usefully for reference and are well suited to serve as illustrations. They are fresh and pointed.

To the series of Small Books on Great Subjects is added *The Ship of the Soul* [Thomas Whittaker. 50 cents], by Rev. S. A. Broeke. It contains seven fresh, thoughtful, stimulating sermons, well worth reading.

ESSAYS

Two little volumes by W. F. Apthorp, the leading musical critic in this city, whose opinions on art and other themes are valued highly, have been issued by Messrs. Copeland & Day with the title *By the Way About Music* [\$1.00]. The author for some years has edited the program books for the concerts of the Boston Symphony Orchestra, and the contents of these volumes are taken from the department of the program books entitled *Entr' Acte*, in which the author is accustomed to print anything regarded by him as likely to interest the audience, whether it specially relate to the concert in hand or not. Mr. Apthorp is a fresh and vigorous thinker by nature, a master in the realm of musical knowledge, a man of large knowledge of some other departments of art and a peculiarly discriminating and forceful writer. Most of the essays treat of music and musicians, but there are some papers on more general artistic and even literary themes. The two volumes are suggestive and delightful to keep at hand to be dipped into from time to time, as well as to be read more deliberately, if the reader possess real intelligence in regard to musical subjects.

Another interesting and profitable book of essays is Prof. L. E. Gates's *Three Studies in Literature* [Macmillan Co. \$1.50]. They are about Francis Jeffrey, Newman as a Prose Writer and Matthew Arnold. They are shrewd and effective studies of the individuals, their characteristics and their achievements and help to render the three men, so distinguished and yet so different, both real and intelligible to the reader. Professor Gates is exceptionally successful in this sort of work. The three essays originally served as introductions to volumes of selections of the prose writings of the three authors.

A charming little book of essays of travel, with some verses, called *Plains and Uplands of Old France* [Small, Maynard & Co. \$1.50], by Mr. H. C. Greene, deserves hearty praise. It does not attempt to be profound, but in a sketchy and graceful fashion depicts portions of the French country and its life, with many side glimpses at structures of historic or other interest and many references to quaint old legends, so that the reader really sees what the author saw. It appears to be the outcome of a bicycle trip, and its special excellence is the success with which the author has caught and rendered the spirit of what he observed. It is much more successful than many more ambitious volumes, and it makes one long to make a similar trip for himself.

POETRY

Mr. Richard Hovey's volume of poems, *Along the Trail* [Small, Maynard & Co. \$1.50], con-

tains a large variety of lyrical verse, in which occasional poems written for public gatherings, anniversaries, etc., translations from other tongues and many short poems make up a charming whole. The author is richly endowed with the true poet's keen perception and power of musical expression, but there is, moreover, a solid substance in his work, even in that which is apparently the most carelessly thrown off. A poem, *In Memoriam*, on Dr. Quint is a fine example of that class of verse. Mr. Hovey justly ranks among the leading American poets of our time, and this volume of his verse will win him a still stronger hold upon public regard.

Messrs. T. Y. Crowell & Co. have brought out a new and bewitching edition of *Browning's Poems* [\$9.00]. A substantial box contains twelve volumes of the poet's productions, printed in neat, tasteful form and daintily bound. Each has a picture for a frontispiece, and there are useful notes at the end. The edition has been prepared by Charlotte Porter and Helen A. Clarke, and deserves to be a favorite with the lovers of the poet. Browning never will be the poet of the people, but never will fail to have a large circle of enthusiastic admirers.

Wishmakers' Town [Lamson, Wolfe & Co. \$1.25] is an odd but pleasing poem, a description in musical rhymes of a fanciful place—a town in the No Man's Land of the Tempest and the Midsummer Night's Dream. The author describes in the different poems, which are short and diversified, the awakening of the town's people and their employments and utterances during a day. It is not without some profound philosophy, and the freshness of the plan of the work and the skill with which it is carried out are gratifying. We wish that one of two representatives of the nobler spirit of the age, of optimism and Christian aspiration, had been introduced, but we cannot but acknowledge the literary charm of the book as it is.

Rev. A. L. Snow, in *Tales Told in a Country Store and Accompanying Verse* [Snow Publishing Firm. \$1.40], has grouped a number of dialect and other rural poems together with a number miscellaneous in their character. They do not illustrate a high order of poetical ability and many of them are jingles rather than poems. The author's friends will appreciate them better than the general public.

Thomas Hardy would better confine himself to prose. His volume *Wessex Poems* [Harper & Bros. \$1.25] is hard reading, both because in form it often is limping and heavy and because the subjects chosen only now and then are sufficiently poetical in quality to warrant being treated in rhyme. We do not approve the apparent moral teaching of one or two of the poems, but they hardly will do great harm for they are quite sure not to be widely read. The illustrations are by the author and some are quaint and odd.

"Kipling and water" is the comment which naturally occurs to one after having read *Songs of Good Fighting* [Lamson, Wolfe & Co. \$1.00], by E. R. White. The author is as much imbued with the gory spirit of the abandoned buccaneer of the remote past as perhaps is possible in these tame modern days. But the ring of his ambitious rhymes is metallic rather than musical. As one reads of "the fardeled dead in the whited square," the "low-louting gubernatorial" and other blood-curdling scenes or beings, he feels as though a great tumult were going on somewhere about something, but the noise of it reaches him only at second hand. The excitement into which the author has wrought himself is too fierce to last, even through so short a book, and the reader becomes tired after three or four of these artificial strains.

EDUCATION

In *The Higher Education* [Charles Scribner's Sons. \$1.00] Prof. G. T. Ladd has grouped together four essays on the Develop-

ment of the American University, the Place of the Fitting School in American Education, Education New and Old and a Modern Liberal Education, all of which have been given to the public in one or another way before. They are conspicuous illustrations of vigorous and judicious thinking and a candid and discriminating spirit. They also are written effectively. Although not all of recent date, they discuss current educational questions in a timely and pertinent fashion, and all educators should study them. The new education, so called, is overhauled in a merciless, yet good-natured, fashion, and its assumptions are dealt with skillfully. Much attention is given to the relation of the fitting school to the higher institutions of learning, and with the author's general positions there must be agreement. Yet we cannot help feeling that there is a risk, in requiring so much work of the fitting schools, that the young will be forced in a hot-house fashion which is unsafe for many. It is doubtful whether the work done in the first two years of the ordinary college course, which Professor Ladd would have thrown back into the fitting schools without compelling boys and girls to attempt too much while both in mind and body they are yet insufficiently developed. Is it, after all, important that young people should become as well educated at eighteen as they now are at twenty? We have our doubts. But the author is by no means dogmatic, and his book is one the value of which cannot fail to be highly and immediately appreciated.

A somewhat novel book is *Where to Educate* [Brown & Co. \$3.00], edited by Grace P. Thomas. It purports to be a handbook of the best private schools and higher institutions of learning in this country. It enumerates some hundreds of institutions of more or less importance, and perhaps states as much in regard to them as can be expected of such a compilation. In regard to some it goes into detail, but the mentions of many others leave the reader almost as ignorant as he was before, excepting that he knows the title and location and one or two other items. Of course such a book is not inclusive of all, and one needs to know more than is apparent as to the qualifications of the compiler to judge of the comparative merits of the institutions. The temptation to print in such a volume merely the material officially furnished by the different schools and colleges must be very great. But there is much in the book which parents will find enlightening. The cost of the work seems to us to be needlessly large.

Dr. Carl Dändliker's *Short History of Switzerland* [Macmillan Co. \$2.50] has been translated by Mr. E. Salisbury. It is a concise and satisfactory history for either study or reference. It is somewhat too terse to be as interesting for reading as a somewhat fuller work might be, yet it does not lack the inherent and considerable interest of its theme and is a good piece of work. It furnishes a comprehensive and trustworthy bird's-eye view of the career of one of the most interesting European nations and historical scholars will not fail to do it justice. It is translated from the second edition of the author's *Short History*, in distinction from the larger three-volume work which he also has written.

MISCELLANEOUS

Dr. H. W. Mabie's charming essay, *In the Forest of Arden* [Dodd, Mead & Co. \$2.00], suggested by Shakespeare's familiar play, has been illustrated exquisitely by Will H. Low, with broad margins and full-page pictures, and is printed and bound with equal attractiveness. It is a charming study and meditation upon nature and its suggestions, apparently prompted by a vacation experience, and it is one of the most attractive books of the winter.

Dr. Mary Wood-Allen in *What a Young Woman Ought to Know* [Vir Publishing Co.

\$1.00] discusses comprehensively and frankly, yet with discretion and modesty, certain themes which pertain specially to womanhood, as well as others of collateral importance. It is one of the most judicious and commendable of such treatises.—Rev. B. D. Sinclair's sermon, *The Growing Sin of the Age* [H. L. Hastings], the perversion of marriage, together with an appendix containing statistics, comments, etc., form a small pamphlet characterized by plain dealing with an evil of the utmost gravity, and one because of its very character too readily left uncondemned by high-minded people.

NOTES

—The *North American Review* has a new owner. Col. G. B. M. Harvey has bought it from Gen. L. S. Bryce and Mr. D. A. Munro. He is reported to have paid them \$225,000. He will take charge with the May number. He is a man of large journalistic and business experience.

—Literature notes that "in England Sir Walter Besant proposes that authors do without publishers; in America the *Academy* claims that the publisher proposes to do without booksellers," and adds that "booksellers and publishers having been disposed of, it is in order next to suggest a scheme whereby authors can do without readers." Why not do away with authors also, and with books themselves!

—A translation of one of Cyrano de Bergerac's own books, called *A Voyage to the Moon*, edited by C. H. Page, is about to be issued in New York. Originally it came out in London in 1687 under the title, *The Cruel History of the States and Empires of the Moon*. The text of the first edition is adhered to, in the main, by the translator, and four quaint contemporary engravings will be included. From this work M. Rostand took the long speech of Cyrano in the third act of the play.

—We are informed that the reason why some of the poems named in the copyright notice are not also included in the index of the fortieth volume of the *édition de l'œuvre* of A. Library of the World's Best Literature, published by the Warner Library Club, is that the forty-first volume supplies all the omissions in the index of the fortieth volume. The poems in each volume are indexed separately. The copyrighted notices of poems in both volumes are only given in the former of the two.

—Literature's scheme of a ballot by its readers for ten leaders of American literature, to form the nucleus of an American Academy, does not indicate much by the latest report. Mr. Howells leads a list of forty-six candidates proposed thus far, but has only eleven votes. Mark Twain is next with nine votes. John Fluke and Mr. Aldrich follow with seven apiece. Charles Dudley Warner, Bret Harte and Dr. S. Weir Mitchell have five each, Henry James and John Burroughs four, Mrs. Deland and Messrs. Cable and Stockton three, twelve others have two votes apiece and twenty-two have one each. These figures indicate a lack of interest in the project.

For Books of the Week see page 357.

As to a Recent Cover Poem

On the cover page of your paper of Feb. 2 is a hymn of intercession. An Episcopal friend of mine read the hymn. "Why," she said, "the Congregationalists are coming to our belief. Here is a prayer for the dead." I thought I would ask, is that the meaning of those verses by Harriet McEwen Kimball, and will you answer in your paper?

M. C. S.

[The poem referred to was not a declaration of faith, but a work of the imagination.—EDITORS.]

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Religious Notices

CENTRAL CONGREGATIONAL CHURCH, West Hills St., Atlanta, Ga. If pastors will write, visitors to the city will receive a hearty welcome. Frank E. Jenkins, pastor. WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Box, 2 Linden St., Worcester, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

MRS. MARY CLEMENT LEAVITT can be engaged as pulpit supply or for lectures, from April 1 to November. In her lectures on Hawaii, Madagascar, and other countries, Mrs. Leavitt tells her hearers what she has seen. Address Auburndale, Mass.

THE AMERICAN TRACT SOCIETY furnishes Christian workers with gospel literature in many forms and in many languages. Contributions are greatly needed for its vast colportage work among immigrants, in the army and navy, and in the neglected regions of the South and West. Headquarters at 10 East 33d St., New York. Louis Tag, treasurer. Gifts from northern and eastern New England should be sent to the Boston depository, 54 Bromfield St., Boston. Rev. George H. Cate, district secretary; R. F. Cummings, agent.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; publishes libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

WHAT IS THE BEST HYMN-BOOK?

That is the question every church asks when a new hymn-book is wanted. A committee is appointed, and its members examine the various books. One of the most prominent churches in America decided to take a new hymn-book recently. First a committee of six was appointed. The verdict was unanimous for "In Excelsis." To make assurance doubly sure the pastor then appointed an entirely new committee of twenty. Again the verdict was unanimous for "In Excelsis." That church was pretty safe in making a purchase of a thousand copies.

Another church committee reported as follows within the past few days:

"We recommend 'In Excelsis.' A half-dozen good books have been considered, but after comparison we each separately came to the conclusion that the most and the best of both hymns and music is furnished by 'In Excelsis.'"

Plymouth Church at Minneapolis is one of the important churches which have adopted "In Excelsis" within the past week. If your church is contemplating a change, let The Century Co. (Union Square, New York) send you information about this book—the latest and unquestionably the best.

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Homiletics

Lectures on Preaching. By THEODORE CHRISTLIEB, D. D., author of "Modern Doubt and Christian Belief." Edited by TH. HAARBECK. Translated by Rev. G. H. IRWIN, Authorized English Translation. 8vo, \$2.75.

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In and Around Boston

Thirty Years Old

The Highland Church observed its thirtieth anniversary on the evening of March 2. It has had only two pastors, and the present one, Rev. W. R. Campbell, came to it directly from Andover Seminary nearly seventeen years ago. Many breweries have long occupied that section of the city. A large part of the population are connected with the Roman Catholic Church, which has a fine plant of buildings in the neighborhood. Few people in the vicinity own their homes. Yet in spite of difficulties, under Mr. Campbell's wise and faithful leadership, the church has grown steadily and its influence is widely felt. The Sunday school for many years has been one of the largest in the city, as was indicated by the proportion of young people who filled to overflowing the parlors and vestry at the anniversary. The additions last year on confession were twenty, and it is by the faithful labors in the Sunday school that the ranks of the church are kept full, notwithstanding frequent removals. Though the congregation is largely composed of wage-earners and persons with small incomes, each year closes without a debt, and the loyalty of the members to the church was shown by the many who had removed to other churches who came from a considerable distance to be present at the reunion. Addresses were made by the pastor, by Rev. A. E. Dunning, the former pastor, by Dr. Elijah Horr, acting pastor of Eliot, which is the mother church, and by Alderman John H. Colby.

An International Peace Tribunal

The first of the Monday noon meetings in the interests of peace, held in Tremont Temple under the auspices of the Massachusetts Good Citizenship Society, was well attended by clergymen, women and reformers. But of average business men there naturally were not many. Mr. Edwin D. Mead presided and Rev. Drs. Lyman Abbott, Charles G. Ames, Rabbi Fieischer and Robert Treat Paine occupied seats on the platform. Rev. Dr. Edward Everett Hale pleaded for the creation of an international arbitration tribunal, and prophesied that something of the kind would soon be created on lines quite similar to those laid down by the bar association of the State of New York. With the jurists and commercial leaders of Christendom preferring peace to war, he feels sanguine that kings and voters will soon fall in line.

Congregational Hospitality in Boston

In response to a recent word in our columns a resident of an old-fashioned New England home in one of the suburbs writes that a "spare chamber" is open to any Old World delegate to the Congregational Council next September, and another suburban resident who has a new home sends in a hearty word in remembrance of kindness received in England and a hope that he may have the privilege of entertaining some visitors when the council meets. We doubt not that Boston hospitality will vie with that which so many of us have enjoyed abroad, and that our English friends will carry back as pleasant memories of New England homes as are cherished here of the delightful homes of old England. Of course many of the delegates will be entertained in hotels and may prefer to be thus domiciled. But Congregationalists of Boston and vicinity will not miss the opportunity which will come but once in a lifetime to take the brethren of the Mother Country and of the rest of the world to their homes and hearts.

Symbolic Values in Public Worship

Prof. Waldo S. Pratt of Hartford Seminary addressed the ministers' Monday upon this theme. With much force he indicated existing conditions, and offered some suggestions by way of remedy. The intention of those who plan the service and its actual working in those who use it are to be carefully studied.

Each feature in the order should embody some phase of religious life. The didactic side should come early in the service and the devotional acts should be the culmination. There are three currents operating where symbolic values are observed, that of God to man, of man to God and of man to man. One of these should appear in each act of worship. Professor Pratt believes that theological seminaries can give important assistance in training the ministry for a proper direction of public worship. Its history, philosophy and practical development should be taught. Liturgical uses, prayer-books and hymnody could be studied with profit. Pastors may educate their people by addresses upon the values of symbolism and studies into the origin of hymns and prayers. The richest forms in worship are needed. Through them the congregations may be lifted out of the sordid and material into an atmosphere where all life is seen in the perspective of God's thought, and the service becomes typical of worship in heaven.

Rev. Jean E. Knatz, a representative of the Franco-American Committee of Evangelization, made an earnest plea for his work, which readily appeals to those familiar with the need of a vigorous movement in behalf of Protestantism in France and with the response already made to it.

Ian MacLaren in Boston

Tremont Temple on Monday and Tuesday afternoons was well filled with old and new friends of the author of the Bonnie Brier Bush, who came to hear him discourse on The Place of the Minister in Scotch Life, and to hear him read from his own inimitable sketches. Monday evening his theme, The Face of the Master in Art, attracted a large audience of devout folk, who, while they could not fail to admire the pictures exhibited, differed in their estimate of the lecture itself. Dr. Watson while in the city has, with his wife, been the guest of Mrs. James T. Field. He loses no opportunity to dwell with gratification upon the increasing friendliness between Great Britain and the United States. He is as approachable as of yore, and gives of himself as generously as strength and his contract with Major Pond allow.

An Important Meeting

The meeting of the Evangelical Alliance in Tremont Temple, next Monday morning, will be notable in several ways. First, it will commemorate the twenty-fifth anniversary of the organization. Next, it will be a delegated body from churches in the city and vicinity. Third, it will furnish a discussion of the past and future of the alliance by men of experience in all phases of city work. Rev. E. D. Burr of Ruggles Street, Dr. Lorimer of Tremont Temple and Dean Hodges of Cambridge will make addresses, and the main topic will be Federative Work of the Churches. The public will be welcome and no doubt the attendance will be large.

Superintendents' Union

The attendance at the meeting last Monday night at Berkeley Temple was largely increased, owing to the presence of lady guests. After the prandial exercises in the vestry, the audience adjourned to the auditorium, and the program was conducted by President Pratt. As at the preceding meeting, a large number of new members, about ten in all, were elected, evidencing the enthusiasm of the new committee. The address of the evening was on Sunday School Music, the speaker being Mr. G. Fred Estey, president of the Baptist S. S. Association of Boston. His suggestions as to how to secure good music included: good order in the school, the use of good old and new hymns and participation by every one. An informal discussion by the members followed. During the evening several acceptable selections of music were rendered by the male quartet of the union.

The View Point of Others

The Lenten season urges the deepening and strengthening of spiritual life. In this connection the comments of the readers of *The Congregationalist* upon its contribution to Christ-an growth and usefulness are worthy of note.

For example, Rev. W. L. Montague, Paris, France, writes:

"WE FIND IT ESPECIALLY HELPFUL IN NOURISHING OUR RELIGIOUS LIFE."

And Mrs. Mary P. Manly of San Diego, Cal., considers

"THE 'CLOSET AND ALTAR' COLUMN WORTH MORE THAN THE PRICE OF THE PAPER."

The Congregationalist is a family newspaper with the religious element and the religious purpose. In its editorials, reviews of devotional books, contributed articles and suggestive prayer topic treatments, this is evident. Information upon the activities of the denomination is given in variety and abundance, but the reader is referred to the Spirit without which these cannot serve the designs of Congregationalism.

A paper which thus treats the life of the constituent churches, and interprets their work from this high point of view, is essential to yourself and to your home. The family can read it with religious quickening.

And they should do so.

Yours, *The Congregationalist*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. John Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Circulation Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Do actions may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

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THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Krosney, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stedwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulp supply in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hour. Meetings every evening except Saturday. Branches everywhere. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Secy., Alexander McKenzie, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

BOSTON EVANGELICAL ALLIANCE, Tremont Temple, Monday, March 13, 10.30 A. M. Twenty-fifth anniversary. See program, page 348.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

INTERNATIONAL SUNDAY SCHOOL CONVENTION (Triennial), Atlanta, Ga., April 27-30.

CONGREGATIONAL CHURCH UNION OF BOSTON AND VICINITY. Annual meeting, Romsey St. Chapel, Savin Hill, Monday, March 13, 5.30 P. M.

THE CLEVELAND CHURCHES

ANNIVERSARIES

The notable celebration by the Tallmadge, O., church of its ninetieth anniversary was followed by a fitting observance by the Unionville Church, as noted last week, of its sixty-fifth anniversary. The Ohio Church History Society, through its efficient secretary, Dr. D. L. Leonard, is to be thanked for the increasing attention being paid by the churches to historic dates and anniversary occasions. At the meeting of the State association next May at Columbus—the program for which is already on the blocks—this society will celebrate its tenth anniversary. Its annual printed pamphlets are invaluable.

HOPE REWARDED

Some of the younger churches are making history at a rapid pace. Two years ago Plymouth Church, Toledo, had \$7,000 debt, and was about ready to lock the door, throw the key in the well and plant grass on the doorstep. By liberal aid from the Building Society, a heroic lift for itself and a second mortgage of \$2,000, it came to better hope, and the other Sunday the pastor, Rev. G. W. Belsey, took from an envelope handed him after reaching the pulpit the \$2,000 note and mortgage canceled, a gift to the church "from two old friends." This reduces the debt to \$1,800 without interest. The pastor shamelessly admits that he led the congregation in a weeping match, and that all took part.

NEW THINGS

The Women's Association of Euclid Avenue Church, Cleveland, after thinking it over carefully, abandons all suppers "for revenue only," makes them hereafter purely social occasions, and asks its members to drop into the treasury the equivalent of past taxation for such schemes for making money, which the sisters are doing with lightened hearts and pocketbooks and great increase of funds.

Two adjoining country townships are working each on its problem. One, with a steady diminishing population of about 600, has four churches near "the center." Three of them, without sacrificing organization, are uniting this year on a single pastor, with one Sunday school. In the other 900 people have but one minister and the township is much divided by river courses. The pastor, whose wife is as good as he is, is trying with her help and that of his people to reach with prayer meetings, Sunday schools, branch churches and preaching services the whole population. The millennium must begin somewhere. Why not in Ohio, and within sight of Joseph Smith's temple?

J. G. F.

THE INDIVIDUAL CUP REMAINS POPULAR

Less than a year ago an article in *The Congregationalist* considered the practical side of the new order of communion cups, setting forth impressions made on those of our churches which at that time had adopted individual cups. Seventy-four churches were known to us then as using them. Since that time the number has passed the hundred and fifty mark and includes the additional churches named below. Other names would be welcome.

MASSACHUSETTS

Cambridge, Pilgrim; Lowell, Kirk Street; Newtonville, Central; Fitchburg, Calvinist; Everett, First; Gardner, S. Hadley; Middleboro, Central; Milford, Natick, First; Monson, Merrimac; Beverly, Dane Street; Amesbury, Union; Boston, St.

Mark's; Dorchester, Second and Village; Southboro, Pilgrim and Second; Canton; Haverhill, Central; Holliston; Northbridge, Rockdale; Rehoboth; Sharon; South Framingham; South Weymouth, Union; Taunton, Union; Wollaston.

OTHER CHURCHES

Norwich (Park), Columbia, Bridgeport (South), New Haven (Humphrey Street) and S. Coventry, Ct.; Westbrook and Pittsford, Me.; Hinsdale and Dover (First), N. H.; Fairport and Poughkeepsie, N. Y.; Akron (First) and Hamilton, O.; Sturgeon Bay and Wauwatosa, Wis.; Radcliffe, Io.; St. Louis (First), Mo.; Pasadena, Jamul, Riverside (First), San Diego (First) and San Francisco (Cooper), Cal.; Seattle (Plymouth) and Walla Walla (First), Wn.; Saginaw, Mich.; Michigan City (First), Ind.; East Orange (First), N. J.; Providence (Union), R. I.; Hyde Park (Second), Vt.

OF SPECIAL NOTE THIS WEEK

Large accessions in Minneapolis.
Two Nebraska pastors secure assistants.
Good news from a new Boston pastorate.
Better things in music for a Brockton, Mass., church.
The leavening influence of the Green Mountain State (See Dr. Fairbanks's article, p. 336).

ALONG THE LOWER MERRIMAC

The year 1898 was not specially marked by great additions nor by increased benevolences among the Massachusetts churches of Essex North Conference. The annual reports indicate rather a quiet year. The reception of several new pastors is the most marked feature. Yet solid attainments in matters of Bible study and Christian faith and grace which the Year-Book cannot summarize in figures and names are known to the pastors. One city in particular, HAVERHILL, is fast becoming more and more a Congregational center with its nine churches. West Church, Rev. J. N. Lowell, pastor, since 1880, reports 152 members, additions of nine and loss of four, nearly \$400 benevolences and three times as much for home expenses. Another old church, the Fourth, which shares with Riverside the ministry of Rev. G. L. Gleason, reports 25 members, a gain of three, benevolences \$502—the exceptional average of \$20 a member. Riverside, as young as Fourth is ancient, is also a monument to this pastor's patience and judgment. His tenth anniversary was recently celebrated. The membership is 78, and the benevolences, \$148. The Sunday school numbers 260. Union, organized in 1891, is now under the lead of Rev. A. F. Newton, who assumed charge last April. The 32 additions and seven losses leave an admirable gain. Home expenses were about \$2,000. The Sunday school counts 300 members. Center has 434 members, with 19 additions and 21 losses, benevolences of \$992 and \$8,000 home expenses. About 400 belong to the Sunday school, and as many families are enrolled as in the church. Rev. C. M. Clarke has been pastor since 1890. North, now without a pastor, reports 489 members, having received 10 and lost 21, and giving \$658 for benevolences. Nearly 275 are enrolled in Sunday school, about 500 families in the church. The French church, called St. John's, is working out its difficult problem with aid from the Home Missionary Society under the lead of Rev. E. L. Raiche.

The annexed district of BRADFORD adds two churches. In one Dr. Kingsbury has served for 32 years. It has 442 members with six additions and nine losses. About \$600 constitute the benevolences and \$3,100 the home expenses. The pastor is in Cuba prospecting for the Home Missionary Society. Ward Hill Church, a district of Bradford, has 75 members, with nine additions and three losses. Over \$3,000 were for home use. Rev. Charles Clark is the pastor.

SOME OTHER ESSEX COUNTY CHURCHES

In AMESBURY, Mass., Main Street Church reports 389 members, \$713 benevolences, \$3,531 for home expenses and 265 members of the Sunday school. Rev. G. L. Richmond is in his ninth year of service. Union, at SALISBURY POINT, to which Rev. G. W. Christie has ministered for seven years and more, reports 103 members and benevolences of \$213. Each of these churches gave to all our denominational societies. First Church, IPSWICH, standing on rocky foundations where a church has stood since 1634, is under the eighth year of Rev. Edward Constant. It reports 160 members and benevolences of \$495. The Linebrook Church, numbering 47 members, gave nearly \$100 in be-

nevolences. Rev. W. P. Alcott of Boxford has served this people since 1885.

Of the two GEORGETOWN churches First has recently settled a new pastor, Rev. Frank P. Estabrook. Memorial, Rev. C. J. Tuthill, pastor, in his fourth year, reports 110 members and benevolences of \$313. Home expenses amount to nearly \$2,000. Out of 142 S. S. scholars enrolled the average attendance was 112. GROVELAND, where Rev. Alexander Sloan has just completed two years of service, numbers 96, with benevolences of \$242. BYFIELD, Rev. D. C. Torrey pastor since 1892, has 118 members. ROWLEY, under a new pastor, Rev. David Frasier, has 154 members, \$229 benevolences and \$1,828 for home expenses. MERRIMAC, Rev. G. L. Todd pastor since 1892, has 392 members, \$305 benevolences, \$2,525 home expenses and a Sunday school of 378. WEST BOXFORD, Rev. C. L. Hubbard pastor for 31 years, reports 71 members and benevolences of \$176. A. W. H.

FURTHER SUGGESTIONS FOR LENT

Central Church, Chelsea, Mass., announces three weeks of special commemoration of Lent just preceding Easter, thus following its custom of many years. Services are held every day except Saturday. Three afternoons a week children's meetings are held and at the evening hours a conversational period is followed by a prayer meeting. Suggestive Bible readings are prepared.

Wendell Avenue Church, Brockton, Mass., announces its Lenten observance in a neat eight-page pamphlet with attractive colored cover prepared by the pastor, Rev. E. L. Noble, and his helpers. A letter of invitation to the services prefaces the program of meetings, beginning March 20 and including 10 week evening conversation meetings preceding 10 lectures, afternoon talks to boys and girls and talks to every one. The *Bulletin* of the church in a recent number had a short descriptive article plainly setting forth the meaning of Lent to Congregationalists.

At Central Church, Providence, the preachers at the special services Thursday evenings are to be Drs. C. H. Parkhurst, H. P. Dewey, C. M. Lamson, T. C. Hall and the pastor, Dr. E. C. Moore.—In Middleboro, Mass., besides his readings, Rev. R. G. Woodbridge conducts a class in Christian training every Friday afternoon for instruction in fundamental truths.—In Winsted, Ct., at Second Church, the pastor, Rev. N. M. Calhoun, is preaching a special series of sermons followed by evangelistic meetings Sunday evenings during Lent. He has also issued a circular with suggestions for the season.

REVIVALS IN MANY STATES

The Plymouth Church, BINGHAMTON, N. Y., is enjoying a quiet but fruitful religious interest under the labors of Rev. Thomas Clayton, pastor.—In LAKE GENEVA, Wis., Evangelist Baker has stirred the whole city and an unusual work of power has been in progress. Over 40 conversions have been already recorded. Rev. C. A. Osborne is pastor.—The revival in TOLEDO, O., at Washington Street Church during January has resulted in a number of conversions and about 20 have united with the church.—Rev. W. W. Newell of Bethany Church, St. Paul, has been assisting Pacific Church in a series of special meetings with encouraging results. Evangelist Hartsough, who was also present, went to Bethany Church after closing at Pacific.—General Missionary St. John has been assisting in special meetings at South Church, CRESTON, Io. When he left there 33 had professed conversion and the meetings were being continued.—In Missouri many of the churches have been engaged in special services. Others are planning them. Without exception the plan is to secure help from neighboring pastors by exchange or otherwise. Aside from results ordinarily sought in such meetings much in the way of mutual acquaintance and fellowship is secured. Olivet Church of KANSAS CITY was much strengthened by the services conducted by Rev. J. B. Toomay of Sedalia. Tabernacle, of the same city, and St. Joseph exchanged the help of their pastors. Clyde Church arranged similar meetings conducted by Rev. R. M. Thompson of Rogers, Ark. CAMERON planned to be led by its first pastor, Rev. W. A. Waterman of Millard Avenue, Chicago; PIERCE CITY by E. E. Flint of Neosho. Rev. J. C. Cromer of Fountain Park, St. Louis, conducted a week of special meetings, beginning Feb. 19, with the assistance of city pastors, a different one preaching each evening.—In Nebraska Rev. R. A. Alcorn is proving a wise helper at STRANG and SHICKLEY, both under the care of Rev. A. L. Squire. At Strang 40 persons professed conver-

sion, 17 of whom became members. At Shickley there were 20 conversions.—Mr. and Mrs. C. W. Preston of Curtis have just held two weeks of helpful meetings at Everts, the Methodists joining. There were a number of converts, six of whom have joined the church. Mrs. Preston is the pastor. Union meetings with the Presbyterians have been held at Holdrege for three weeks, Evangelist J. C. Redding assisting. In spite of the intense cold they were largely attended and many were helped. The pastor is Rev. F. F. Lewis.—In Colorado, Evangelist R. L. Layfield has held special services at Buena Vista. The church observed the second week of January as Week of Prayer, with a view to deepening spiritual life. The meetings continued two weeks as an evangelistic effort, after which Mr. Layfield labored 10 days. The Spirit of God was present, leading souls to decision and quickening believers. The work was especially blessed in the Sunday school.

AN INDEPENDENCE DAY IN A NEW MEXICAN CHURCH

On the evening of Washington's Birthday Albuquerque made its "declaration of independence," voting to come to self-support at the expiration of its pastor's commission from the C. H. M. S., May 26. Since April, 1880, before the modern city began to be, this society has been helping to support a minister in this strategic field in the Southwest. Its almost 20 years' history have been typical of the frontier West. It grew rapidly during the first decade and built a \$12,000 edifice in 1890. Hope had led it to venture on the future to the extent of a heavy debt. In the fall of 1892 fire gutted the building, leaving only the walls and spire. The church rebuilt at once, but was left staggering under a great burden, though the Building Society granted it generous aid. Before a year had passed came the crash of 1893, which stripped it of most of its substantial supporters, and in the spring of 1895, when Rev. F. H. Allen, the present pastor, arrived, he found a church which had been pastorless for over six months burdened with more than \$5,000 of interest-bearing debt, and drawing \$400 annually from the C. H. M. S. Last spring it canceled all its interest-bearing debts, and now it has plucked up courage to break loose from the leading-strings of its missionary mother. Such an example should encourage H. M. givers in the East, who too often get disheartened. Here, for instance, we have the finest "plant" in a city of over 8,000, with, however, a Protestant-American population of few more than 4,000. We have passed through fire and distress, but have at last come out into freedom. More, we are mothering Congregationalism for this whole territory—not only the church, but the educational work—in a way that may be announced later. Will not our many Eastern friends join us in singing the Doxology over this happy event? F. H. A.

THEOLOGICAL SEMINARIES

Bangor

A society of ladies in East Orange, N. J., has presented each of the Seniors with a copy of Rev. C. G. Finney's memoirs.—The Seniors (classical) are having special work in introduction under Professor Gilmore.—Professor Beckwith has begun a course of lectures upon Church Polity.—Professor Denio recently gave an address upon The Character of George Washington.—The class in theology is busy with Christology.

Andover

The English seminar at the home of the president has come to the consideration of Robert Browning. F. W. Flood has read a paper on The Optimism of Browning. A. P. Watson treats of Art and Music, and A. E. Stearns concludes the consideration with a discussion of The Ring and the Book.—W. J. Long, Ph. D., who has been supplying regularly at the West Parish Church, Andover, preached last Sunday at South Church.—Dr. Hincks has completed his course of lectures in the Life of Christ.—Dr. Torrey, in his course on Modern Missions, has been treating of John Eliot's work among the North American Indians, also of early Dutch and Danish missions.—Professor Smyth has an important communication in the Andover Townsman on the question of taxation of the property of educational institutions.—Mrs. Annie Sawyer Downs is heard this week in her lecture on Childhood in Art.

Hartford

Prof. F. H. Giddings of Columbia University gave the first of the Carew Lectures last week, his subject being The Ideals of Nations. Prof. Woodrow Wilson of Princeton gave this week the second lecture of the course on Democracy.—The annual register of the seminary has just been published. Among the new features is the list of the last graduating class with their places of settle-

ment.—The spring recess of nine days begins Saturday noon, March 11.

Yale

Professor Hopplin's lecture last week was on French Gothic Architecture; Prin. A. B. Morrill lectured on Science Lessons; Professor Weir on Florence and the Renaissance; and Prof. W. P. Trent of the University of the South on Milton's Master Poem. The Phi Beta Kappa lecture was by Prof. D. C. Eaton on Canterbury Cathedral.—A prize of \$50 has been offered for the best essay on foreign missions, open to students in any department of the university. The subject is: The Propagation of Christianity in China Since the Time of Robert Morrison.—Professor Bacon talked on English and German universities before the Leonard Bacon Club Wednesday evening. The club debated, That in times of depression the State should furnish work to the unemployed.—The Lyman Beecher Lectures, by Prof. George Adam Smith of Glasgow, will probably be given on the following dates: April 6, 7, 12, 13, 14, 19, 20, 21. Professor Smith's subject is The Preaching of the Old Testament. While the question will be treated in view of its practical import, it will be discussed in the light of present day investigation and in accord with the results of Biblical criticism.

Chicago

The address before the weekly conference Feb. 23 was given by Prof. G. L. Robinson of McCormick Seminary on The Relation of the Home Churches to the Foreign Field.—Owing to the continued illness of Professor Wilcox, the lectures on Congregational Polity will be given during the spring period by Professor Taylor.—On March 2 Mr. Luther Wishard, special agent of the "forward movement" of the American Board, addressed the seminary at chapel services, and in the afternoon met the students in special conference. In the evening the Inter-Seminary Banquet of the Congregational, Baptist, Methodist and Presbyterian seminaries was held in the First Methodist Church, Evanston, with after-dinner speeches and music.

CLUBS

MASS.—The annual meeting of the Fall River Club was held at First Church, March 1. Pres. G. Stanley Hall of Clark University addressed the club on Some of the Harmonies between Science and Religion. It was ladies' night, and there was a full attendance. Rev. William Knight was chosen president.

One of the most successful years in the history of the Connecticut Valley Club closed Feb. 28 with the annual meeting. President Goodspeed presided. On this occasion Prof. E. A. Grosvenor of Amherst College spoke on American Diplomacy. Resolutions were adopted protesting against the passage of a bill in the legislature permitting pool selling at races. The necrologist reported the death of seven members of the club during the past year. The newly elected president is Mr. E. E. Lyman of Greenfield.

MINN.—The Upper Mississippi Club met in Winona, Minn., Feb. 27. The session was pre-eminently homiletical. Rev. Henry Faville presented a paper based upon 72 answers to the question, What Are Defects in Modern Preaching? Rev. W. C. A. Waller read a carefully written essay upon The Permanence of Preaching. The exhaustive book review upon The Making and the Unmaking of the Preacher was by Rev. E. B. Chase. Rev. J. W. White gave a strong address upon The End of Preaching, and the program closed with A Meditation upon the Thirty-fourth Psalm by Rev. H. H. Stutson.

NEW ENGLAND

Boston

[For other Boston news see page 348.]

Union. A well-filled barrel destined to supply needs in a distant home missionary field had unexpected demands upon it of late from nearer home. A family of this city, having lost all personal effects

by a Sunday morning fire, was greatly benefited from this source of supply.

EAST BOSTON.—Maverick. Twenty-two members were received to the church March 5, seven by letter and 15 on confession. A Bible reading and song service in the evening were greatly enjoyed. Since the coming of the new pastor, Rev. O. D. Fisher, the work has opened with great hopefulness. There is a growing interest in all departments, as is indicated by largely increased attendance at church services. The prayer meeting being crowded requires that extra chairs be brought in.

Massachusetts

EVERETT.—First. Sixty-two new members have been received to membership since Jan. 1, 1898. At each communion service during the pastorate of Rev. W. I. Sweet, now of a little over a year, a number have joined. The growth has been steady. The S. S. membership is 1,100. As a result of a recent entertainment the S. S. library is to be largely increased.

NEWTON.—First added 30 new members last year, making a membership of 406. For home expenses over \$7,000 were raised, and for benevolences \$7,299. The recent adoption of Rev. and Mrs. Otis Cary of Japan as the missionaries of the church represents a gift to the American Board in excess of the regular benevolences.—Central has lately been incorporated and has adopted the system of free pews.

BROCKTON.—Porter has placed its order for a new organ, already having raised \$6,029, which is nearly as much as required. The sale of the instrument now in use will be sufficient to meet the difference. The new organ will be the largest in the city and probably the finest in this region outside of Boston. At the recent auction of seats for the year the premiums amounted to a small increase over last year's amount. A turkey supper preceded the auction, at which 275 persons were present.

PLYMOUTH.—Chiltonville. The thunder storm which passed over the southeastern part of the State last Sunday morning worked havoc on the tower and front part of the meeting house. The bolt also killed the sexton, Mr. W. H. Hoxie, who at the time was ringing the bell.

SALEM.—South. The 10th anniversary of the settlement of Rev. J. F. Brodie in this church was pleasantly observed last week. Mr. Brodie preached an appropriate sermon on Sunday. On Wednesday evening a reception was tendered by the church, at which he and his wife were the recipients of warm congratulations from their people and the pastors of sister churches.

ANDOVER.—The churches united recently in a Sunday night no-license rally at the Town Hall. Prof. E. C. Smyth led the devotional service.

LOWELL.—First. Special attention is being given to S. S. work, and Miss A. B. Thomas, recently of Reading, has been engaged to canvass the city around this church. She becomes thus the successor of Miss Annie Harlow, now connected with the Wanamaker Sunday school of Philadelphia.—John Street. Special meetings "to deepen religious life and increase Christian activity" are being held this week, the pastor being assisted by Rev. F. R. Shipman of the South Church of Andover. The use of the church building has been given to the new Portuguese Mission on Sunday afternoons and one evening each week. Rev. J. F. Durao, the leader of the mission, seeks to bring all into the regular Sunday school, and, retaining in his own class such as speak only Portuguese, he urges those who use the English tongue to enter other classes.

FALL RIVER.—Miss Emily Wheeler, daughter of the late Rev. Crosby Wheeler, D. D., of Harport spoke recently with much acceptance at the First Church.—The pulpit of Central Church was supplied on a recent Sunday morning and evening by Methodist deaconesses attending a district deaconess assembly in the city. The pastor, Rev. William Knight, has left for Bermuda.

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SPRINGFIELD.—First. Rev. and Mrs. F. L. Goodspeed left last Monday for a 10 days' trip to Washington and vicinity. During Mr. Goodspeed's pastorate of a little over four years 846 members have been received.—*North.* A successful fair was held at the church Feb. 28.

New Salem has voted to retain for the seventh year Rev. A. V. House as pastor.—In Turner's Falls Rev. G. G. Atkins of Greenfield has completed an interesting and enjoyable course of lectures on The Ministry of Literature.—The quarterly meeting in Florence of the Hampshire County Branch of the Woman's Board of Missions was well attended. Mrs. C. M. Lamson delivered an impressive address.—In Amherst Rev. Oliver Huckel, the former pastor, preached last Sunday, March 5.—In Merriam the First Church additions to membership last Sunday numbered 11 on confession and two by letter.

Maine

LIMINGTON.—During the present pastorate of five years the church property has increased probably more than one-third in value. The church receives only one-half as much from the Maine Missionary Society as five years ago and makes an offering of \$20 a year to that society, and an annual offering is made to the six benevolent societies. Parish and church bills are all paid. Prayer meetings are interesting and helpful, and while the spiritual work and financial forces have lost an unusual number of strong supporters, those who remain make an honest effort to do the more. The net gain in membership for five years is nine.

THOMASTON.—At the annual meeting a church roll-call was inaugurated. Of 112 members 80 responded in some way. The pastor, Rev. C. D. Boothby, has read to his people Robert Hardy's Seven Days, with profit to all.

EASTPORT.—The recent lecture, Norway and the Norwegians, by Rev. C. D. Crane of Machias, was well attended and much enjoyed. Over \$30 were added to the treasury of the Ladies' Social Circle.

New Hampshire

CONCORD.—South. The 10th year-book has been recently published. It marks the close of the most prosperous decade in the history of the church. The present membership is 457 and the parish list 989. During the past 10 years the total disbursements for home expenses and benevolences, including the building of a chapel, have aggregated \$101,000, or an average of a little more than \$10,000 a year. The weekly offering system is now being introduced and is proving a success. Stimulus to the missionary spirit is still felt as a result of the meeting of the American Missionary Association, which was held with the South Church in October last.

CLAREMONT.—Rev. J. B. Lawrence closed his pastorate here, March 1, after five years. Over 80 persons were added to the church, and about \$7,000 were expended in repairs to the edifice. The Ascutneyville church, served by Mr. Lawrence on alternating Sundays, made a handsome cash present to their departing pastor. At present he is in South Norwalk, Ct.

CANTERBURY.—Since the coming of the new pastor, Rev. Joseph Hammond, the work has been encouraging progress. Good results are seen in the reception of new members, 16 uniting at the March communion, in addition to seven previously re-

ceived. This is a gain of more than 30 per cent. on the resident membership.

PORTSMOUTH.—To promote the social interests of the parish and furnish entertainment a notably pleasant, well-attended and enjoyable gathering was held March 1. The program consisted of several songs, rendering of piano selections and the reading of a paper A Trip to Bermuda. Refreshments were also served.

HOLLIS.—The church has lost another valuable member by the death of Mrs. M. W. Farley, a devoted and faithful worker for more than a third of a century and for many years a much loved Sunday school teacher.

PLYMOUTH had annual reports from its nine departments, all being encouraging. The older members gave pleasant reminiscences of former days. Supper was served by the Social Circle.

Vermont

ORWELL.—A great blessing has come to the church and town through a series of meetings covering 12 days, conducted by Rev. Ralph Gillam, assisted by O. W. Crowell, singer. One hundred and nine have signed cards indicating their determination to lead Christian lives. The church has been much quickened. The pastor, Rev. Benjamin Swift, is following up the work with extra meetings.

Rhode Island

PROVIDENCE.—Central. The 10th anniversary of the pastorate of Dr. E. C. Moore has been observed. Representatives of the various departments of the church expressed cordial appreciation of the prosperous years of his ministry. Nearly \$450,000 have been expended in the various phases of Christian work here.

Connecticut

HARTFORD.—First. Among the many pertinent suggestions which Dr. Lamson made in his anniversary sermon was the possible advisability of a week day vesper service after the manner of the Sunday afternoon services, which have been so popular. A memorial in the form of a brass tablet will be placed on the wall at the right of the center entrance to the church in memory of the late John W. Cooke, for

Continued on page 352.



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Continued from page 351.

many years the chief of its corps of ushers. A large sum in small amounts has already been contributed. —*South.* A week ago Sunday Dr. Parker referred to his entering upon the 40th year of his pastorate in 1900, and hoped that the debt, which has been reduced from \$45,000 to \$13,000, might be wiped out by that time and a thorough renovation of the entire plant made at a cost of \$2,500. —*Asylum Hill.* Organist Lord gave a free organ recital last Friday afternoon that was attended by a good and appreciative audience. —*Pearl Street* is seeing rapid progress made on its new edifice, which is nearing completion. The contracts for the interior furnishings have been let. —*Rev. H. H. Kelsey*, recently speaking before the Ministers' Meeting on The Mission of the Institutional Church, said that the city gained 25,000 in population in nine years, and the membership of Congregational churches increased but little. He spoke of the peculiar class of people and the best ways of reaching them.

NEW HAVEN.—A meeting was recently held with the view of taking steps toward a federation of the churches. A committee has been appointed to report at an adjourned meeting. —*Davenport.* During the past year there were 13 additions by letter and three on confession. There were seven removals by death and 30 by letter, making a net loss of 21. The present membership is 550. The S. S. average attendance is 167. The benevolent contributions amounted to \$674. —*United.* A Bible class taught by Principal Scudder of the high school pursues its study critically and has created deep interest. At the Men's Club service last Sunday evening Dr. Munger gave an address on The Philippines and Questions Involved. —*Howard Avenue.* A movement on the part of the men of the congregation to organize for systematic work is of much significance. At the last weekly prayer meeting Professor Krikorian of Aintab College, Turkey, gave an account of work in Armenia. —*Grand Avenue's* present membership is 771, a net gain of 17.

MIDDLETOWN.—*First.* Dr. A. W. Hazen has just completed 30 years' service as pastor, making a term surpassed for its length by only six other pastors in the State. Thirty-two persons were added and 27 removed last year, making a present membership of 535 from 340 families. The expenses last year were \$4,613 and the known benevolences \$4,132. Improvements to the plant include the renovation of the rooms in the basement and the construction of a new room and the modernizing of the plumbing of the parsonage and church. The memorial gifts include a new clock, seven oak chairs, an antique brass pulpit and a handsome Bible. Other furnishings provided were six banquet tables, a communion and a smaller table, a white marble baptismal font and two hymn tablets. —*South.* Through the generosity of Seth R. Butler the niches of the interior south wall have been filled in with tasteful panels bearing the names of all the pastors since organization.

EAST HARTFORD.—The canvass of the Connecticut Bible Society shows 1,684 families in town and 6,706 persons. The Congregationalists lead denominationally, numbering 523 families, or one-third of the whole. There are 396 Roman Catholic

families, 296 Methodist, 261 Episcopalian and the remainder divided among several denominations. Over 170 Protestant families are not represented in any church, 274 Protestant children are not in any Sunday school and 750 Protestant young men between 18 and 35 do not attend church. The population has increased by nearly one-third in seven years. There are two Congregational churches.

NEW LONDON.—*First* gave in benevolences last year \$11,701, including the McEwen legacy of nearly \$5,000 to foreign missions, and \$2,321 for the Y. M. C. A. building fund. The church investments amount to \$8,000 and the total income exceeded expenses. The membership is 499, a gain, and the S. S. roll includes 385 members. The auxiliary societies gave largely to home and foreign missions last year. The church is one of the oldest in the State, having been organized in Gloucester, Mass., in 1651 and later removed to Connecticut. Dr. S. L. Blake has been pastor 12 years.

SALISBURY.—Although the Sunday on which Mr. L. D. Wishard presented the "forward movement" in missions was stormy, still \$366 were pledged by the 40 adults present, and the pastor will soon have the required \$700 so that the church will have a foreign pastor in Asia.

NEW BRITAIN.—Union evangelistic services of the Protestant churches in the city began Feb. 21, and gratifying results attend them. —*First's* annual record shows a membership of 725, and benevolent contributions of \$1,891 last year.

Stony Creek, though without a pastor, shows a flourishing condition, especially in its new Intermediate and Senior C. E. Societies. —*South Coventry* has recently installed two new furnaces, and will repair its interior. —*Farmington* has received more than fifty applications to fill the vacancy created by the resignation of Rev. G. F. Clark. —*Groton's* building fund now amounts to \$13,000. —*Easton* is making a determined effort to pay off the debt and leave a balance in the treasury. —*Danielson* is trying to clear up last year's deficiency by Easter Sunday, when the pastor, Rev. S. S.

Continued on page 353.

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Continued from page 352.

Matthews, takes charge.—At Moosup the vestry, which was recently injured by fire, has been renovated.

MIDDLE STATES

New York

AQUENOCQUE.—Northville. The past year was one of progress and perhaps the most prosperous of any. About \$500 were contributed to benevolence, each of the seven societies having a place in the offerings, and \$2,300 were raised for home expenses, including the cost of sheds for 49 teams. The eight church societies reporting show a total balance of \$680 after all bills are paid. Additions to the church numbered five. Beginning with Christmas Sunday the morning public services are being devoted to a study of the life of Jesus "from the manger to the cloud." A large chart shows the geography, chronology, harmony and events and places of Jesus' homeland and work.

ALBANY.—First. Rev. A. L. Love preached his first anniversary sermon as pastor last month. The report shows a gratifying measure of success, congregations enlarged, Sunday school steadily growing, 24 additions on confession and 44 by letter, besides nearly 20 more conversions since the Week of Prayer. The benevolences amount to \$733.

In Corning good citizenship meetings, addressed by lawyers and other prominent citizens, are attracting much interest.

New Jersey

CHESTER.—The centennial of the organization of the town was celebrated by public exercises in the old historic Congregational meeting house, the oldest church of the denomination west of the Hudson River. Among the speakers were two former pastors of this church, Rev. Messrs. B. F. Bradford and F. A. Johnson. A letter was read from Mrs. Fairclough, who is 93 years old and daughter of Rev. Samuel Overton, pastor from 1801 to 1827.

WESTFIELD has been without a pastor for six months but is now happy under the care of Dr. J. R. Danforth, formerly of Philadelphia. The church edifice has been thoroughly renovated, and a period of renewed success is anticipated in this missionary church.

THE INTERIOR

Ohio

CINCINNATI.—Walnut Hills had a unique missionary social recently at the home of one of its members. One of the "contests" was the list of the initials of the Congregational societies. The pastor's cabinet and the Pilgrim Brotherhood arrange the Sunday evening services. A feature is the brotherhood's male chorus.—All the evangelical ladies' missionary societies were represented recently at a meeting of humiliation and prayer.—The Presbyterian ministers held an all day prayer meeting, Feb. 27, to which the Congregationalists were invited.

WAUSEON.—The women held a Washington's Birthday social. Those present were dressed in the costumes of the olden times, and an old-time supper was served. Those who belonged to the choir many years ago sang old hymns and songs. There were toasts and a general good time.

Illinois

[For Chicago news see page 337.]

SOUTH DAVENPORT.—Rev. James Hayes, pastor, has just received into membership 23 new members.

Continued on page 354.

National Educational Association,

Los Angeles, Cal., July 11 to 14, 1899.

Make your plans now to go. I will take you there in a SPECIAL TRAIN with every detail that can add to your comfort fully arranged beforehand, and at less cost than you can possibly secure for yourself. Parties to California, Oregon, Alaska and Yellowstone National Park. Read a report of last summer's experience:—

TENTH TRIENNIAL COUNCIL

OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

The delegates to the National Council desire, at the close of their outward journey, to express their thanks to their conductor, Mr. George S. Houghton, for the admirable way in which he has planned their trip and arranged for their comfort and convenience. It is no small undertaking to plan for a special train to cross the continent without change of cars, to travel according to a definitely arranged schedule, to have excellent meals served at proper times, and to afford an opportunity to visit important centers of interest by the way. This has been accomplished with pleasure and profit to the whole party, largely through the agency and foresight of Mr. Houghton. The delegates, therefore, extend to Mr. Houghton their sincere thanks for his service and unflinching courtesy from start to finish.

A. McCULLAGH, D.D., }
WM. E. BARTON, D.D., } Com.
WM. H. DAVIS, D.D., }

Correspondence solicited from individuals or parties who think of going. Our number will be limited, and first come, first served.

GEO. S. HOUGHTON,
Lawrence School, So. Boston, Mass.

Eucalol Cures Catarrh

Nasal and Post-Nasal Catarrh, Dry Catarrh, Ozena, Catarrhal Headache, Catarrhal Deafness, and Acute Cold in the Head.

It consists of an antiseptic wash to thoroughly cleanse the nostrils, removing all accumulated mucus and mucous crusts, and the application of the antiseptic Eucalol Emollient, healing and soothing the irritated mucous membrane. Both are pleasant to use, the effect is instantaneous and delightful, and persistency in their use is sure to effect a cure. The Eucalol Treatment is so cheap as to be within the means of every one. The guarantee trial offer makes it possible to try it without risking a cent. We could fill this publication with letters of commendation recently received. We publish a few:



Sir Morell Mackenzie says:
"Moisture of the mucous membrane of the nose is as essential to the sense of smell as that of the tongue is to taste."

Eucalol cures by keeping the nasal passage moist and healthy; by an antiseptic wash, removing dry mucus and mucous crusts; and by the healing action of the antiseptic Eucalol Emollient. You run no risk. We shall continue our

Guarantee Trial Offer:

In order to prove the curative power of Eucalol and our confidence in it, we will gladly send to any reputable person, upon receipt of 75c., a complete treatment, with full directions, charges prepaid. If at the end of one month it has not benefited you, return it and your money will be returned at once.

We are anxious for every one subject to catarrh and colds in the head to try the Eucalol Treatment. We refer to Bradstreet's or Dun's Commercial Agencies as to our standing.

THE EUCALOL COMPANY, Downing Building, 109 Fulton St., New York.
Eucalol Emollient Cures Cold in the Head, 25c.

Subscribers' Wants

Notices under this heading, not exceeding five lines (right words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

A Young Congregational Minister (theological graduate), who has been laboring successfully in the West for several years, desires to locate farther East. He will correspond with church committees looking for an energetic pastor. Address "Pastor," care of Congregationalist, 14 Beacon St., Boston, Mass.

The Congregationalist SERVICES

FOR

LENT.

Many churches of our denomination find it advantageous to arrange for a special series of services during the six Sunday evenings in Lent, beginning Feb. 19 and leading up to Easter Sunday, April 2. The following Orders of Service, with music, will be found well adapted to such a plan. No. 9 should be used at the midweek service in Passion Week or, better, at a special Good Friday service. Other services of the Series upon different themes are perhaps equally adapted to some of the Sundays. We shall be pleased to send the entire set of thirty-nine services as samples to clergymen and Sunday school superintendents on receipt of 15 cents. We have sold nearly a million and a half copies and the demand is still large.

- No. 5. Forgiveness of Sins.
- No. 6. Trust in God.
- No. 7. Days of Our Youth.
- No. 8. House of Our God.
- No. 27. The Master and His Disciples.
- No. 36. A Service of Praise for Palm Sunday.
- No. 9. A Service for Passiontide.
- No. 10. A Service for Easter.
- No. 26. I am the Living One (suitable for Easter).

THE CONGREGATIONALIST,

14 Beacon Street, Boston.

Continued from page 353.

bers—fathers, mothers and children. One of these was an old man of 80 years, whose granddaughter was also received. Ten adults and two infants were baptized. Recently Rev. N. P. McQuarrie spent eight days with this church, of whom the pastor writes, "We have learned to love him for his works' sake."

Indiana

INDIANAPOLIS.—*Plymouth.* The Ladies' Union Missionary tea, Feb. 20, was addressed by Rev. C. F. Hill of the Coal Mine Mission. The attendance was large, including ladies from other churches, and a collection of \$50 was made for the C. H. M. S. Mrs. W. A. Bell, the State president of the W. H. M. U., presided. Mr. Hill entered into many details of the life of the mining communities and was drawn out by many questions at the close.

Michigan

GRAND RAPIDS.—*Plainfield Avenue.* Half the money for a new house has been subscribed and the people have voted to build.—*Smith Memorial's* financial outlook is good and new members have just been received.—*Dr. James Gallup,* a layman of Park Church, preached a sermon to the ministers at their regular meeting. The effort is characterized as "a sermon for the times."

PORT HURON.—*Twenty-fifth Street.* The house has been reopened after the disastrous fire of last December. The annual meeting showed an excellent year's work in all departments. Nearly \$800 were raised for current expenses, and \$200 for the debt. Fifteen new members have been received.

WYANDOTTE.—The Congregationalists will not reunite, as was proposed, with the Presbyterian church, from which many of the members originally came, but will continue and take forward steps looking to the building of a fine new church. Both churches will be needed to do the required work.

Wisconsin

ASHLAND joins the general forward movement for entire support of the home missionary work of the State without aid for the northern half from the national society. In connection with a recent visit from Superintendent Carter, who addressed the church and its different departments at five services on a Sunday, under the genial leadership of the pastor, Rev. A. G. Beach, \$80 were pledged. The aim is to reach the quota of \$1 per resident member.

MILWAUKEE.—*Hanover Street.* During the four years' pastorate of Rev. S. S. Matthews a heavy debt has been removed and the church well organized. Mr. Matthews goes to an attractive field in Connecticut. He will be missed in Wisconsin, especially as president of the State S. S. work.

THE WEST**Missouri**

ST. LOUIS.—Rev. J. H. J. Rice of Alton, Ill., preached last Sunday at Central, Rev. R. E. Hall of Wheaton, Ill., for Redeemer and Rev. A. A. Robertson of Chicago at Old Orchard. Immanuel is happy over the acceptance of its call by Rev. M. J. Norton of Grandin. Rev. J. S. Carr read a paper at the Ministers' Meeting on What I Believe. Rev. C. H. Patton of First Church made an exhaustive address on Organized Charity at the February alliance meeting. Dr. Burnham of Pilgrim is suffering from the grip, but has occupied his pulpit regularly, except one Sunday evening.

Minnesota

ST. PAUL.—*Atlantic.* Rev. W. W. Lewis began his work here nearly three years ago, when the congregation was discouraged with debt and confronted with the problem of needed repairs. All floating debts have been canceled, more than \$1,200 have been spent in beautifying the house of worship, making it second to none in the city, and a judgment of \$700 was paid in full about a year ago. Rev. D. M. Hartough of Des Moines has just assisted the pastor in a fortnight of successful meetings. His coming was timely. He is a man of strong convictions and presents the claims of the gospel in so clear and convincing a manner as to command earnest attention and lead to Christian decision. At the close of the meetings 22 united on confession and half as many more were expected at the March communion, thus making the total of 56 received during the present three-years' pastorate. The church purposes a strong advancement in Christian life and work, and these meetings have been a spiritual quickening which will further that end.

MINNEAPOLIS.—*Forest Heights* has gained nearly 30 per cent. in membership the past year through the addition of 40 members, a large proportion of whom came on confession. Rev. R. A. Hadden

Continued on page 355.

ARMSTRONG & McELVY
Pittsburgh.
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Our assertion that Pure White Lead made by the "old Dutch process" of slow corrosion is far superior to White Lead made by patent or quick processes, has been demonstrated by the experience of competent, practical painters everywhere. Comparative tests made by employees or parties interested do not prove anything.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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"Magnificent...a marvel... players of moderate ability will create much admiration in its use."

The opinion of Dr. Franz Liszt, the eminent Composer, on the

LISZT ORGAN

Such an opinion is not to be purchased. By supreme excellence only can it be obtained. ... The LISZT ORGAN differs materially from others of its class, being so constructed as to not only produce a richer quality of tone, but largely increased power. . . . Send for special Liszt Organ catalogue—it is invaluable to an intending purchaser.

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YOUR GROUNDS AND GARDEN....

Will have fresh interest when our *Garden Manual* has been read. Sent free. We offer practical and skilled aid to those who want beautiful grounds and success in gardening, with economy. Our prices admit of no competition. For instance, sixty best varieties Shrubs and Trees, ten for a dollar. \$5.00 per 100.

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Many useful and ornamental pieces of attractive design and superior workmanship, especially adapted for wedding gifts.

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WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1¢ doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required.

BLAINE CO., Box 3, Concord Junction, Mass.

It is a sure sign when candy lovers get their heads together that the verdict is going to be in favor of

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Chocolates and Confections

They are famous wherever there exists an appetite for pure, delicious candy. Sold everywhere.

Whitman's Instantaneous Chocolate is perfect in flavor and quality, delicious and healthful. Made instantly with boiling water.

Stephen F. Whitman & Son, 1316 Chestnut St., Phila.

RIDGE'S FOOD

Always Reliable and Recommended by Physicians as the most perfect substitute for mothers' milk; a sure preventive for cholera-infantum, and valuable for dyspeptics and convalescents. The *Mass. Medical Journal* says: "The future has yet to produce a better food than Ridge's." In cans 25 cts., 50 cts., \$1.00 and \$1.25. Send for free sample to

WOOLRICH & CO., Palmer, Mass.

SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Continued from page 354.

was assisted in visiting particularly by Rev. J. F. Okerstein. The Sunday school has outgrown its building, though the latter is only four years old. —Plymouth welcomes 33 accessions at the March communion. With the 40 received in January this gives a great impulse to the new year's work in our largest church. A Wednesday noon lunch is becoming an attractive social feature. —Fifth Avenue held a high feast, provided by the men, on Washington's Birthday. This unprecedented assembling of the neighborhood crowded the capacity of the house. The church is very successful under Rev. J. E. Smith.

Nebraska

CREIGHTON.—Feb. 26 completed the fifth year's service of Rev. G. W. James. The payment of \$1,000 entirely freed the church of debt. Both edifice and parsonage have lately been painted and electric lights have been introduced. Forty three members have been received, 34 on confession. Last year the home expenses were \$1,200 and benevolences \$70.

NEWCASTLE.—Rev. G. H. Rice signaled the close of his first six months of labor here and at Daily Branch by bringing from Minnesota a mistress of the manse. Thirteen members have been added since his coming. Daily Branch hopes to erect a house of worship during the present season and Newcastle to rebuild.

LOOMIS.—The corner stone for the new church building was laid Feb. 26 with appropriate ceremonies. Rev. G. N. Keniston is vigorously pushing the work. Rev. C. W. Preston of Curtiss has been assisting him in special meetings at Platte Valley and Keystone.

HARVARD.—Rev. R. S. Osgood received a hearty welcome upon returning with his bride after their marriage at Mason City, Io.

Colorado

BOULDER.—First. Rev. H. H. Walker, a graduate and fellow of Andover Seminary, was ordained March 2. He succeeds Dr. Caverno as pastor. The exercises, which included an address by President Baker of the State University, were of unusual interest.

LA FAYETTE has recently paid the debt on its building. Fifteen persons united on confession at the March communion. Rev. G. L. Shull is pastor.

New Mexico

WHITE OAKS.—The Junior Society is supporting a pupil in a mission school in China. The lack of a pastor for more than two years has been due to scarcity of H. M. funds. It is expected that one will be secured very soon.

Oklahoma

DARLINGTON.—Six Indian converts united on confession Jan. 29 and eight more Feb. 19. The average age of these is 18. Older classes are also being reached.

MT. ZION has been disbanded on account of the reduction in appropriation and the removal of members. Several will unite with Downs and Tabor.

TRYON has refused to accept the resignation of Rev. Wilson Lumpkin. The new meeting house was dedicated March 5.

WEEKLY REGISTER

Calls

BENFORD, Geo., recently of Standish, Mich., to Grand Blanc. Accepts.
BOLE, Andrew S., recently of Turner, Me., to Coventry, Vt.
BOOTH, Edwin, Jr., Burwell, Neb., to Long Pine. Accepts.
BOWEN, Fred., recently of La Harpe, Ill., to Bloomington. Accepts.
BURROUGHS, Walter A., Kendall, Mich., to Washington, Ind. Accepts.
CHILDS, Edward P., Ashland, Ore., accepts call to Harlan, Io.
DICKERMAN, Josiah P., recently of Fairmont, Minn., to Worthington. Accepts.
EARL, Jas., to remain another year at Granite Falls and Belview, Minn. Accepts.
EXTENCE, Geo., recently of Alton, Ont., to Immanuel Ch., Hamilton. Accepts.
FRIZZELL, John W., to remain another year with First Ch., Eau Claire, Wis.
HALL, Archibald M., Taylor Ch., New Haven, Ct., declines call to Vergennes, Vt.
HASKELL, Wesley C., Peoria, Ill., to Second Ch., Rockford. Accepts.
IRVINE, A. F., to Second Ch., Fair Haven, Ct., where he has been supplying.
JONES, J. Lewis, Appleton and Correll, Minn., to Madison. Accepts.
LONG, Harry B., Marion, Ind., accepts call to People's Ch., Indianapolis.
McCANN, Herbert L., Houlton, Me., to Gray. Accepts, and has begun work.
McMILLAN, Peter, Woodstock, Vt., accepts call to Edwards Ch., Northampton, Mass.
MILLARD, Watson B., St. Paul, Minn., to Geneva, Ill. Accepts for six months.
MORGAN, Dan T., Oberlin Sem., to Dawn, Mo., with view to permanency.
MYERS, Basil F., to Bear Grove (Atlantic), Io., for third year. Declines.

NORTON, Milton J., Grandin, Mo., to Immanuel Ch., St. Louis. Accepts.
PATCHELL, Wm. F., Eaton, Col., to First Ch., Pueblo. Began work Mch. 5.
PAYNE, F., to Victoria, B. C. Has begun work.
PRIOB, Arthur E., to remain another year at Cooper, Mich. Declines.
RICE, Chas. W., formerly of Rockport, O., to Pinckney and Hamburg, Mich. Accepts, and has begun work.
SCHWIMLEY, Wm. A., David City, Neb., to Eagle Grove, Io. Declines.
SMITH, Edwin, Bedford, Mass., to Ballardvale.
SULLEN, Arthur J., to the permanent pastorate at Chebanse, Ill., after a year's service.
THOMAS, John G., St. Mary, O., to People's Ch., West Lima.
THORNSBURY, B. R., Moody Institute, Chicago, to Ironton, Mich. Accepts.
WADE, Justin G., Chicago Sem., to Onondá, Ill.
WATSON, W. H., Hamilton, Ont., to permanent pastorate at Cowanville, Que. Accepts.

Ordinations and Installations

MASON, H. E., i. Georgeown, Ont., Feb. 27. Sermon, Rev. G. A. Mackenzie; other parts, Rev. Messrs. H. S. Davis, J. P. Gerrie, T. B. Hyde, W. J. Hindley, F. R. Forbes.
NOYES, Henry H., i. New Gloucester, Me., Feb. 23. Sermon, Rev. O. D. Sewall; other parts, Rev. Messrs. G. M. Howe, F. W. Davis, C. S. Patton, H. F. Burdon, A. S. Boie.
SAMMIS, John H., i. Olivet Ch., St. Paul, Minn. Sermon, Rev. Alex. McGregor.
WALKER, Henry H., i. Andover Sem., o. Boulder, Col., Mch. 1. Sermon, Pres. W. F. Slocum; other parts, Drs. J. B. Gregg, D. N. Beach, F. T. Bayley, Rev. C. L. Hyde, Supts. Horace Sanderson and A. S. Bush.

Resignations

BELDEN, Wm. W., Buckingham, Ct.
FOX, Frank, Three Oaks, Mich.
HUNT, Emerson L., Ellsworth Falls, Me., to take effect June 1.
KELLAR, Lewis H., Lyn'ale Ch., Minneapolis.
LENNOX, A., Barrie, Ont.
SCHWIMLEY, Wm. A., David City, Neb., to take effect April 8.
STUTSON, Henry H., Second Ch., Winona, Minn.
TENNEY, Wm. A., Fruitvale, Cal.
WHEELWRIGHT, Sydney A., Doon, Io.

Dismissions

BAKER, Wm. M., Wethersfield, Ct., Mch. 2.

Stated Supplies

CONRAD, Wm. J., at Akeley, Minn., to assist the pastor temporarily.
DYKE, Thos., at Lake Stay, Minn.
SMITH, Mrs. Esther, Wadena, Minn., at Sebeka.

Miscellaneous

CROSS, Moses K., half a century ago pastor at Palmer, Mass., and now in his 88th year, living at Waterloo, Io., preached by proxy at the former place, Feb. 5. His sermon was read by the present pastor and afterward printed in the local paper.
FERRIN, Allen C., and his wife were given a surprise reception on the 15th anniversary of their marriage by the ladies' benevolent society of Blandford, Mass. Music, original poems and a purse of money were pleasant features.
FRISBIE, Alvah L., has decided to retire from active work, has tendered his resignation to the church at Des Moines, Io., and has been made pastor emeritus, with a part of his salary continued.
PRATT, Arthur F., a licentiate of Suffolk South Association, having been granted a two months' rest by the church at Berlin, Mass., sailed for Europe, Feb. 25.

WORTH KNOWING ABOUT.—Boston, Mass., Feb. 20, 1899. Jennie Baldy, 108 Leverett Street this city, says she has been a sufferer from rheumatism for ten years, but since taking Hood's sarsaparilla she is in good health. Her father-in-law has also taken it, and it seems to give him new life. People in all sections speak well of Hood's Sarsaparilla, and it is worthy of entire confidence.

SWITZERLAND
(VAUD)



THE SINGER MANUFACTURING CO.
OFFICES ALL OVER THE WORLD.

No one who knows Macbeth lamp-chimneys will have any other — except some dealers who want their chimneys to break.

Write Macbeth Pittsburgh Pa

Pale, Thin, Delicate

people get vigorous and increase in weight from the use of

Somatose

A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken in milk, water, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.
Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stuen St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

Christian Cleanliness.

WHY do you permit it custom at the communion table which you would not tolerate in your own home? The use of the individual communion service grows daily. Are you open to conviction? Would you like to know where it is used and the satisfaction it gives? Send for our free book—it tells all about it. A trial outfit sent FREE on request.

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Established 1857.
The Great Church Light
FRANK'S PATENT for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room. Book of light and estimate free. Don't be deceived by cheap imitations.
J. P. FRANK,
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BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

SINGER

NATIONAL COSTUME SERIES.

Another Tuskegee Conference

At the eighth annual Negro conference just held at the Normal and Industrial Institute, Tuskegee, Ala., farmers and prominent educators from all over the South, as well as Northerners were present. The meetings were held in the beautiful new church accommodating nearly 3,000 worshippers and built by the students, who even manufactured all the bricks and cut out the lumber. The church was filled at all the meetings, and the greatest enthusiasm prevailed throughout.

The delegates represented over 150 local conferences that have been organized in the thirty-five counties of Alabama and even in adjoining States. These conferences are doing a great work for the Negro population. The students who graduate from Tuskegee every year enter one or another of the twenty-six trades and professions that are being practically taught in the workshops and factories of the institute. Farming, which is the more general occupation, is taught extensively and on the most scientific principles, the agricultural department and government experiment station being under the care of Prof. G. W. Carver, a talented Negro, one of the highest authorities on farming in the country. There are now 1,200 students and teachers in the institute, and food for that large number is grown on a farm of 1,800 acres worked by the students. The reports of delegates showed that habits of thrift are being cultivated by the people. They are purchasing their land, liquidating mortgages, diversifying their crops so as to grow all their food. Their wives are practicing more economy and assisting their husbands by producing more butter, eggs and chickens for local use and converting these products into money to improve their schools.

Eight declarations on the list were discussed in an earnest and characteristic manner, and as these declarations were printed and copies given to every delegate for future reference good results are bound to accrue. All were urged to arrange in their several districts or local conferences for lectures or simple talks on such matters as the following: How to raise poultry, what crops pay best, how to plant a garden, how to begin buying a home, the value of a diversified crop, how the wife can assist the husband, how the husband can assist the wife, the right kind of minister and teacher, how to make the house and yard beautiful, how to live at home instead of out of the store, importance of keeping the children busy in school and out of school.

At the Workers' Conference, held on the second day, these general topics were discussed: Relations Between the Whites and Negroes of the South, Cause for These Relations, Remedies, What Can the Negro Do? What Can the Whites Do? What Can the North Do? During this debate some striking addresses were delivered, Mrs. Thurman of the Colored Woman's Branch of the White Ribbon Army eloquently pleading that their people must rid themselves of their besetting sins, gambling, licentiousness and drunkenness, if they would gain the respect of their white neighbors and elevate themselves generally. Mr. Washington was in charge of all the meetings and his tact and judgment secured most useful results. Nor was Mrs. Washington less busy. She is organizing women's clubs, sewing and reading circles throughout the South and is rapidly improving the home life of the people through the better help and influence of the wives, mothers and daughters of her race.

Before the delegates returned to their homes, many of them having come on mules thirty and forty miles, a large consignment of farm seeds, sent by the Federal Government from Washington, were distributed at the Agricultural Building, and reports of the crops to be grown from these seeds will form a feature of next year's conference. So interested were President McKinley and his cabinet when they visited Tuskegee last December that they are

securing from Congress a grant of 25,000 acres of land for the use of the institute.

W. S. K.

Best Answers. IV.

For our next question for popular discussion we propose the following:

What is the most rewarding book which you have read during the last year and why?

Replies must not exceed 200 words and must reach this office on or before March 15. For the best answer we will ve \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to "Best Answers," care The Congregationalist.

THE AGE OF CONVENIENCE.—It is doubtful if any piece of furniture for household use is productive of greater convenience than a chiffonier. It has been said that a chiffonier costs little or nothing, for it pays for itself twice over in comfort and in the saving of one's personal effects from dust and dirt. We cannot remember any season when such attractive chiffoniers were offered for sale as this year. And prices are unusually low. The best place to purchase is at the Paine furniture warehouses on Canal Street.

ATTRACTIVE PACIFIC COAST TOURS.—Of Messrs. Raymond & Whitcomb's many tours to the Pacific coast in the past nineteen years none have been more popular than the annual spring sight-seeing trips, which are personally conducted throughout and are unsurpassed for wonderful scenic effects. The tours this year will leave Boston Tuesday, April 18. One party will include not only Colorado and California, but also the Pacific Northwest and the Yellowstone National Park. Another will follow the same magnificent round, including a tour to Alaska. A third will go no farther than California, Colorado, with its beautiful mountain and canon scenery, will be included in all. A special descriptive book may be obtained of Messrs. Raymond & Whitcomb, 296 Washington Street, Boston. They also announce a special tour to Alaska and the Yellowstone Park to leave Boston May 22.

Finest in Crewe

I wish to write a few words of praise about Mellin's Food. I nursed my baby until he was 2 months old, and then I was compelled to put him on the bottle. I commenced with cow's milk, but my baby fell off so that he was pitiful to look at. When he was 3 months old we put him on Mellin's Food, and now no one has a finer baby in Crewe. He never knows what a sick day is, has 12 teeth and can nearly walk and talk. He had the colic every day nearly all day before I commenced using Mellin's Food. Mrs. W. R. Rodgers, Crewe, Va.

Mellin's Food

A mother asks: Can I use Mellin's Food and not wean my baby? Yes; Mellin's Food may be taken by the mother, which will increase the quantity and quality of her milk or it may be given to the baby during the day and the mother may nurse her baby at such times as may be convenient.

Send us a postal for a free sample of Mellin's Food.

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Boston, Mass.

Use
**KEYSTONE
SILVER WHITE
GELATINE**
Double Refined
The Choice
of all
Chefs



FREE If your grocer cannot supply you send us his name and we will send you a sample package free with recipes by the leading cooks of the country. A full size box mailed for 15c.
MICHIGAN CARBON WORKS, Detroit, Mich.
The largest makers of gelatine in the world.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN The Congregationalist, vol. 21-24, Nos. 1716, 2474.

AND PREMIUMS.—FACTORY TO FAMILY
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Books of the Week

- Pilgrim Press. Boston.*
MEMORIAL OF EBENEZER CUTLER, D. D. By E. H. Byington. pp. 207. \$1.00.
D. C. Heath & Co. Boston.
WALDNOVELLEN. By Rudolf Baumbach. With notes by Dr. Wilhelm Bernhardt. pp. 165. 35 cents.
Ginn & Co. Boston.
PRINZ FRIEDRICH VON HOMBURG. By Heinrich von Kleist. Edited by John Schoite Nollen. Ph. D. pp. 172. 90 cents.
Damrell & Upham. Boston.
A DIRECTORY OF THE CHARITABLE AND BENEFICENT ORGANIZATIONS OF BOSTON. Prepared by the Associated Charities. pp. 475. \$1.00.
Macmillan Co. New York.
THE DEVELOPMENT OF ENGLISH THOUGHT. By Simon N. Patten. Ph. D. pp. 415. \$3.00.
EUROPEAN HISTORY. By George B. Adams. pp. 577. \$1.40.
A BRIEF INTRODUCTION TO MODERN PHILOSOPHY. By A. K. Rogers. Ph. D. pp. 360. \$1.25.
PLUTARCH'S LIVES. Englished by Sir Thomas North. Vols. I. and II. pp. 410, 326. Each 50 cents.
THE DEVELOPMENT OF THRIFT. By Mary W. Brown. pp. 222. \$1.00.
DON QUIXOTE. By Miguel de Cervantes. Edited by Clifton Johnson. pp. 398. 75 cents.
Doubleday & McClure Co. New York.
THROUGH THE TURF SMOKE. By Seumas McManus ("Mac"). pp. 294. 75 cents.
TWO MEN O' MENDIP. By Walter Raymond. pp. 310. \$1.25.
RACHEL. By Jane H. Findlater. pp. 297. \$1.25.
MCTEAGUE. By Frank Norris. pp. 442. \$1.50.
A HUNGARIAN NABOB. By Maurus Jokai. pp. 359. \$1.25.
Charles Scribner's Sons. New York.
CATHOLICISM, ROMAN AND ANGLICAN. By A. M. Fairbairn, D. D., LL. D. pp. 481. \$2.00.
THE CHRISTIAN CONQUEST OF ASIA. By John Henry Barrows, D. D. pp. 258. \$1.50.
E. R. Herrick & Co. New York.
THE BIBLICAL MUSEUM. Vol. I. Genesis to Second Kings. By James Comper Gray. Revised by Rev. George M. Adams, D. D. pp. 1,006. \$2.00.
LITTLE VERSES FOR LITTLE PEOPLE. By Stafford M. Northcote. pp. 45. 25 cents.
Century Co. New York.
THE SINKING OF THE MERRIMAC. By Richmond P. Hobson. pp. 306. \$1.50.
Thomas Whittaker. New York.
FRANCES E. WILLARD. By Florence Witts. pp. 143. 50 cents.
Morse Company. New York.
THE COLONIES. By Helen Alsille Smith. Edited by Samuel T. Dutton. pp. 379. 80 cents.
G. P. Putnam's Sons. New York.
THE WEST INDIES. By Amos K. Fiske. pp. 414. \$1.50.
Arnold & Co. Philadelphia.
LEFT OVERS. By Mrs. S. T. Rorer. pp. 79. 50 cents.
William Dorey. San Francisco.
HAWAII NEL. By Mabel Craft. pp. 197. \$1.50.

PAPER COVERS

- University of State of New York. Albany.*
STATE LIBRARY BULLETIN. Legislation. No. 10.
Hartford Seminary Record. Hartford.
CHRISTIANITY AND PANTHEISM. By Stephen G. Barnes. pp. 16.

MAGAZINES

- February. **STUDIO.**—CONNECTICUT.
 March. **COSMOPOLITAN.**—SELF-CULTURE.—PALL MALL.—HARPER'S.—ATLANTIC.—SCRIBNER'S.—LIPPINCOTT'S.—PHILADELPHIA JOURNAL OF OSTEOPATHY.—WHAT TO EAT.—CENTURY.—ST. NICHOLAS.

Speak, History! Who are life's victors? Unroll thy long annals and say,
 Are they those whom the world called the victors—
 who won the success of a day?
 The martyrs, or Nero? The Spartans, who fell at Thermopylae's tryst;
 Or the Persians and Xerxes? His judges or Socrates? Pilate, or Christ?

—William Wetmore Story.

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Use Horsford's Acid Phosphate.

It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

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REV. DR. TALMAGE CURED.

The Most Eminent Preacher in the World Recommends Dr. Greene's Nervura.

Dr. Talmage Finds Help in the Use of Dr. Greene's Nervura and Advises the Weak, Sick and Suffering to Use It and Be Cured.

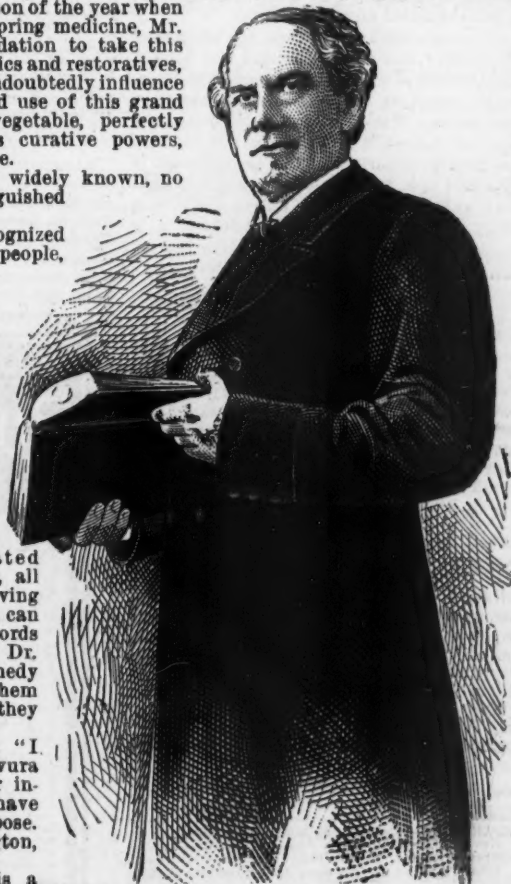
The greatest living divine, Rev. T. DeWitt Talmage, recommends the people to use the wonderful remedy by which he found help, Dr. Greene's Nervura blood and nerve remedy, undoubtedly the greatest health restorer and strength giver the world has ever known. At this season of the year when everybody needs and uses a spring medicine, Mr. Talmage's strong recommendation to take this best of all blood and nerve tonics and restoratives, Dr. Greene's Nervura, will undoubtedly influence and encourage the wide-spread use of this grand remedy, which is purely vegetable, perfectly harmless, and of marvelous curative powers, among the people everywhere.

No other preacher is so widely known, no other clergyman is so distinguished throughout the world.

When such a man, a recognized leader and teacher of the people, testifies by his written testimonial that Dr. Greene's Nervura blood and nerve remedy has helped him and that he recommends its use for invigoration after overwork, to restore the strength, energy, nerve force and vitality of the system, when for any reason they are lost, weakened or impaired, those who are sick and suffering, who are weak, nervous, without strength, energy and ambition, who are discouraged and disheartened by repeated failures to be cured, in fact, all who have need of a strength-giving and health-restoring medicine, can take renewed hope from the words of this great preacher, that Dr. Greene's Nervura is the one remedy among all others to give them back the health and strength they have lost.

Rev. Dr. Talmage says: "I commend Dr. Greene's Nervura blood and nerve remedy for invigoration after overwork. I have used the Nervura for that purpose. "1400 Mass. Ave., Washington, D. C."

Dr. Greene's Nervura is a physician's prescription, the remedy of physicians for the cure of the people. Use it if you have need of a health and strength-giving medicine, and consult Dr. Greene, if you desire, which you can do without charge, either personally at his office, 34 Temple Place, Boston, Mass., or by writing him in regard to your case.



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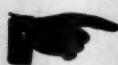
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The Business Outlook

Trade is improving as the spring season advances. This fact is furthermore made evident by the tendency towards firmer money rates, money going in large volume into regular trade channels. The New York bank statement of Saturday showed a decrease in the reserve of \$5,700,000. Bankers here are believers in higher money rates, although they hardly look for any real tightness. The dry-goods market is exceptionally active both at Eastern and Western centers. At New York the business in silk and cotton goods is declared the best in years. Woolen goods, however, continue slow and depressed; the trouble seems to be that the market is overstocked with this class of goods.

Lumber is more active and firmer. Iron and steel are as active and strong as ever. Iron is, indeed, king, and transactions at Pittsburg, Philadelphia and Birmingham are among the largest on record. The South reports improving trade, although cotton receipts continue disappointing. Speculation in cotton and cereals has quieted down considerably, although a resumption of activity in this respect is expected now at any time.

The stock market has been not altogether satisfactory, but after all is said and done it has resisted in an excellent manner the persistent attempts to depress prices and start liquidation. While the edge of the boom has worn off and while there may be two sides to the present security market, nevertheless it does not look as though the bears will meet with substantial success unless there is a flurry in monetary rates.

Biographical

REV. R. HENRY DAVIS

The death of Rev. R. H. Davis at Milford, Del., occurred suddenly on Feb. 20, in the fifty-fifth year of his age. He graduated from Amherst College in 1868 and from Bangor Seminary in 1871. His first pastorate was Granby, Mass., from whence he entered the service of the American Board, serving for nearly ten years in Japan. Returning because of impaired health, he preached for some years at North Conway, N. H., but subsequently moved to Olivet, Mich., where two of his sons are now in college.

REV. F. W. DAVIS

In the death, from blood poisoning, of Rev. Frank W. Davis, pastor of the church at Cumberland Center, which occurred March 4, the denomination in Maine loses one of the best loved and most promising of the younger ministers. He graduated from Bowdoin in 1885 and from Bangor Seminary in 1892. While in the seminary he was active in the effort to secure a new gymnasium. This was his first pastorate.

Marriages

The charge for marriage notices is twenty-five cents.

Sparrowe-Strong—In Colchester, Ct., Feb. 15, by Rev. E. C. Ingalls, Lewis Edwards Sparrowe of New York city, son of the late Orson Sparrowe, M. D., and Eleanor Mason Strong, daughter of the late Edward L. Strong.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GIBBS—In Clinton, Feb. 5, Enoch Knapp Gibbs, aged 87 yrs., 6 mos., 4 dys.

HUTCHINS—In Brooklyn, N. Y., Feb. 14, suddenly of heart failure, Ella C., daughter of the late Charles Hutchins, formerly purchasing agent of the American Board. She had recently entered upon her duties as teacher of stenography and typewriting in the Brooklyn high schools.

TODD—In Rowley, Feb. 24, Sarah S., widow of George A. Todd, and youngest daughter of Deacon Daniel and Ruth Searle Hale, of Parish of Byfield, Newbury, aged 78 yrs., 7 mos., 14 dys.

MRS. MARY L. POOL

Died, at Mansfield, O., Jan. 18, Mrs. Mary L. Pool, widow of the late John G. Pool of Sandusky, aged 73 yrs., 5 mos.

Mrs. Pool will be remembered by many of our older readers as Mary Louise Perry, youngest daughter of the late Edward Dexter and Hannah (Stevens) Perry of Woodstock, Ct., where she was born and where she attended the well-known Woodstock Academy. In 1856, upon her marriage to John G. Pool of Sandusky, O., she became a resident of that place. After the death of her husband in 1888, Mrs. Pool made her home with her daughter in Mansfield, where she died. She leaves three children, one son having died some years ago. The burial was at Sandusky, where more than thirty years Mrs. Pool was a faithful member of the Congre-

gational church. Always interested in every good work, it was in her home and as a Christian mother that the real strength and beauty of her character appeared. The memory of her life is a precious heritage to children and friends.

MISS ELIZABETH M. BUXTON

Miss Elizabeth McFarland Buxton, who died, Feb. 13, in Webster, N. H., was the daughter of Rev. Edward Buxton, for forty-five years pastor of the Congregational church in that town. Her mother was the daughter of Rev. Asa McFarland, D. D., for many years pastor of the First Congregational Church, Concord, N. H.

Miss Buxton was born, April 2, 1839, in Webster, N. H. At the age of twelve she united with the church. She was a child of the covenant—a theme magnified in the preaching of her father during his entire ministry. When nineteen years old she graduated from Mt. Holyoke Seminary. Leaving that institution under the inspiration of the highest Christian ideas, she devoted her life to the work of teaching in schools for girls. Eleven years were thus spent in the Female Seminary at Steubenville, O. Somewhat shorter periods were devoted to the same work in each of the well-known institutions at Janesville, O., Bryn Mawr and at Monticello, Ill.

Later, for about seven years, she made her home in Minneapolis, Minn. Here part of the time was given to distinctly literary work in the form of studies with great authors, English and German, with classes desiring such instruction. This kind of work was especially congenial to her.

A little less than two years ago failing health compelled her to give up her work and return to the home of her childhood to await the summer home. It was during this long period of weakness, helplessness and pain, with the certainty of death in full view, that her rare qualities of mind and heart became more than ever attractive. Patient, uncomplaining, cheerful, thoughtful for others, sweetly conscious of the divine presence, love and wisdom in it all, this beautiful, chastened, Christlike life became a living epistle known and read by all who saw or heard of her. As her legacy in part, Miss Buxton is a fine example of the high achievement possible to a well-disciplined and thoroughly consecrated life. Measured by the divine standard, she attained the highest and only real success.

The sources of inspiration in early life were her quiet home, where the gospel was lived every day, and Mt. Holyoke Seminary. Under the impulse of these beneficent agencies she unfolded and ripened into the noblest type of Christian womanhood. Miss Buxton will long live in the hearts of a large circle of remembering pupils, loving townspeople and devoted friends.

WASHINGTON TOURS, \$23, including side trip to Mount Vernon and Alexandria, under the personally conducted tourist system of the Pennsylvania Railroad, leaving Boston Jan. 23, Feb. 6 and 27, March 13 and 27, April 3, 10 and 24. Seven days, Boston. \$23; New York, \$17. Side trip to Old Point Comfort. Itinerary of D. N. Bell, tourist agent, 205 Washington Street, Boston.

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Cleanses
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beautifies,
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All druggists, 25c. per bottle. Sample vial Rubisoam mailed on receipt of postage, 2c. Address E. W. HOTT & Co., Lowell, Mass.

A Good Complexion

Depends on Good Digestion

This is almost an axiom, although usually we are apt to think that cosmetic, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drugstores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effect are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

HOOPING-COUGH CROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

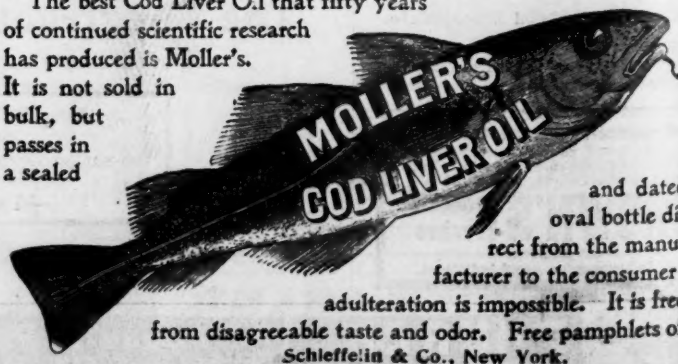
SOFTENED EYES DR. ISAAC THOMPSON'S EYE WATER

The "Harris" Method of Giving

For sale at the office of The Congregationalist, Boston.

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in The Congregationalist and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$3.50; 35 copies, \$1.00.

The best Cod Liver Oil that fifty years of continued scientific research has produced is Moller's. It is not sold in bulk, but passes in a sealed



and dated oval bottle direct from the manufacturer to the consumer; adulteration is impossible. It is free from disagreeable taste and odor. Free pamphlets of Schieffelin & Co., New York.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 19-25. Self-mastery. 1 Cor. 9:24-27. (A Temperance Meeting.)

The mastery of man is being asserted in this age as never before. Human enterprise is penetrating into inaccessible regions. It is finding in the bowels of the earth new resources for civilization. It is taking vigorous hold of the complexities and complications of modern commercial life and introducing some degree of order and purpose. Through the insight and energy of statesmen of the first rank it is bringing the whole world together in a union that eventually must be fruitful of blessing. Along the avenues of professional life this spirit, eager to master new secrets, is marching at a pace which few of us realize. Said an expert medical man to me the other day: "The attractiveness of my profession lies in the fact that it is a continual going on to a better understanding of the human system and the invention of more effective appliances for overcoming disease."

But how about men's mastery of themselves? Perhaps after having scored such triumphs in asserting the power of the human brain and the human will in other realms man will turn back home to the little garden of personal graces and virtues which he is supposed to cultivate, to that citadel of his own life where is supposed to reside a will capable of being either a slave to circumstances or a king. To be truly one's own master—is it any easier today than it was when Paul in agony of soul faced the same problem? To crush the desire for the praise of others, to rid ourselves, even in our religious labors, of all interested motives, to be absolutely simple and sincere, to stamp out inherited or acquired tendencies to passion and greed and meanness—to be, in short, the ruler from morn till night, and from morn till night again, of our spirits, who can say that he has succeeded altogether in doing these things?

But unless we are waging this perpetual battle with ourselves we are inaccessible to spiritual influences which would co-operate with us, and the good which we undertake to do in the world is a compound as respects both its motive and its result. Jesus told his disciples that in their patience they should win their souls. He wanted them to speed from land to land as heralds of his salvation, but he wanted them first of all to understand that it was equally their business to make for themselves souls, and to make these souls as large and fine and sweet as possible.

It is possible to put under foot the old self. We may not become at a bound dead to self, but, if we are praying and striving, we shall have the satisfaction—perhaps not in a week, perhaps not in a month or a year, but in God's good time—of knowing that some of our former foes, which used to start up in rebellion upon the slightest provocation, have been forever

SWITZERLAND (VAUD).—The canton of Vaud is a favorite resort for the tourist attracted by the beauties of Lake Geneva and the historical associations of the castle of Chillon. He finds himself among grand mountains in rich fertile valleys, where agriculture is the chief industry, and where the people are modest, industrious farm-owners, generally well educated. The photograph shown in the current issue of the Singer National Costume Series represents a characteristic group of the native Swiss in Vaud. It shows the simplicity of the dress generally worn by the women—a plain skirt and bodice, with blouse and apron of spotless white lawn. Their heads are covered with either a bonnet or cap of dark silk when indoors, but in the open air a broad-brimmed hat is worn. The Singer trade-mark is well known in Switzerland and sewing machines carrying this mark are to be found in the majority of Swiss cottages. This popularity is due not only to the superior excellence of the machine, but also to the liberal terms on which it may be purchased.

routed. An earnest minister of Christ said to me the other day, modestly but firmly, "I do believe that I am growing, that some of the things which once retarded me no longer have power over me." To an honest man, anxious to be a worthy member of the kingdom of God, what greater satisfaction can come than the assurance, born of the Spirit's working in his life, that he is nearing the goal of complete self-mastery?

MARCH NOTES

A "Do anything" committee is reported.

Nearly 600 societies in London are anticipating "London, 1900."

The Endeavorers of Wisconsin are supporting medical work in China under Rev. Dwight Goddard and are aiding in building a hospital at Ing-hok.

A collection of curious coins made by Carlton Jencks, a martyr of the Maine, are for sale to furnish ten beds in his memory at the Seamen's Home, Nagasaki, Japan.

Railroad tickets to the Detroit convention may be extended to Aug. 15 upon deposit. With the one-fare rate from all points this gives the best arrangement ever secured to the international convention.

Yesterday Dr. and Mrs. F. E. Clark sailed for Jamaica in the interests of the Y. P. S. C. E. At Kingston a convention will be held, and addresses are to be given in many other towns. On the 23d they will embark for Cuba, returning home via Havana and Santiago.


AN OUTLINE FOR DETROIT

Several changes are to be noted in the provisional arrangements for the convention of '99, July 5-10. In place of the usual simultaneous meetings held on Wednesday evening, there will be a grand opening session in one of the great tents. Welcomes will be given and received, after which the officers and trustees will hold an informal reception. The annual convention sermon is to be delivered on Thursday. The denominational rallies will "bristle" with new ideas. In place of committee conferences two schools of methods are to be in session. The consecration services are planned for Sunday night in thirty churches of the city. After the Junior rallies on Monday two farewell services are to be held in the evening, each addressed by one speaker and followed by the singing of State songs and appropriate closing exercises.

The name of quality



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Swift's Premium Breakfast Bacon, Swift's Silver Leaf Lard, Swift's Beef Extract, Swift's Jersey Butterine, Swift's Cotosuet.



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**Whooping Cough, Croup,
Asthma, Catarrh & Colds.**

Hundreds of thousands, all over the world, use Cresolene—DO YOU? Whooping Cough and Croup never result fatally when it is used. Asthma and Catarrh sufferers get immediate relief. Sold by all druggists. Write for free booklet giving doctors' testimonials and prices.

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Allcock's
POROUS PLASTERS

Perhaps you sometimes use a porous plaster? But do you use the best one? And do you know which the best one is? The one whose reputation covers 40 years and whose record of cures and wonderful popularity gave birth to the scores of imitations. And which is this? Why, Allcock's—the plaster they all try to imitate, and the one you want because it cures. It cures by absorption and does not irritate the skin or cause any annoyance.

Bright's Disease—Diabetes.

It is a common condition that men carry the germs of these diseases in their system, all unknowing. The warnings are very slight—unexplained headaches, sense of weariness, backache, loss of sleep, heaviness in small of the back, slight irritation of kidneys or bladder—common things that may mean little or may mean death; thus begins Bright's Disease. In Diabetes an over-amount of urine is passed, and thirst is increased (both so slightly as to almost defy detection); or a general run down condition.

Bright's Disease and Diabetes are the ills which kill more people than any other save consumption. Most men who contract Bright's Disease or Diabetes consider themselves doomed.

Yet these diseases are curable. The Thompsons-Corbin Co.'s Bright's Disease Cure and Diabetes Remedy—two separate and distinct medicines—have cured hundreds of cases which skilled physicians pronounced surely fatal. This claim can be proved, for we can give the names of scores of persons who deem it their duty to tell as widely as possible how they were rescued from imminent death by these specifics.

The only means of absolutely assuring yourself of your condition is by analysis of the urine. For any one who fears these diseases and will send us four ounces by express, prepaid, we will gladly give an accurate report on the condition of the system regarding these diseases.

This test is absolutely free, and we are frequently able to assure people that their fancied symptoms of kidney troubles are only fancies.

If you or any of your friends are afflicted or threatened with Bright's Disease, Diabetes or Inflammation of the Bladder, we urge you most earnestly to let us send you a book which, more than anything else, throws light on the hitherto dark problem of treating these diseases. You will find in its pages a hope which the afflicted person can find nowhere else in the world. Investigate our claims and see for yourself if we speak the truth.

Dr. Tompkins gives his personal attention to every case, and Mr. J. W. Corbin to management. The TOMPKINS-CORBIN Co., 1,300 Broadway, New York city.

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